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BIBLE PROOFS
OF THE
Second Work of Grace,

OR

Entire Sanctification as a Distinct Experience,
Subsequent to Justification, Established
by the United Testimony of Several
Hundred Texts,

INCLUDING A

DESCRIPTION OF THE GREAT HOLINESS CRISIS OF
THE PRESENT AGE, BY THE PROPHETS.

—BY—

ELD. D. S. WARNER.

"Yet shew I unto you a more excellent way."—1 Cor. 12: 31.

"And it shall be called The way of holiness."—Isaiah 35: 8.



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TO THE SACRED MEMORY

— OF MY —

SAINTED MOTHER,

Whose tender affections were the only solace in my suffering childhood, and whose never-failing love, and whose pure and innocent life, were the only stars of hope that shone in the darkness of my youth,

IS THIS VOLUME RESPECTFULLY DEDICATED
BY THE AUTHOR.

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CHAPTER I.

INTRODUCTORY REMARKS.

“**A**FTER that the kindness and love of God our Savior appeared” unto me, in removing the veil of ignorance and deep prejudice from my heart; enabling me to see and appropriate Christ as my sanctification, all the longing of my heart seemed to center in a desire that all God’s dear children should enter this “valley of blessing so sweet.”

I wondered that we should have tarried so long in the “first tabernacle,” when, but a thin veil, and that rent by the death of Christ, separated between us and the “holiest of all:” where the glory of God forever dwells, even that glory which Christ has given to the church “that they may be one.” John 17: 22.

I soon perceived that it was for want of some one to “*give the trumpet a certain sound,*” or set forth perfect holiness as the privilege of all Christians, attainable *now*, by a *definite act of faith*. In order to experience either justification or entire

A mingled feeling of gratitude to God, and love for all his dear children; a clear conviction of duty, and yet a deep sense of self insufficiency, has humbled the writer before the Lord in prayer for the "wisdom that cometh from above," even the "Spirit of truth;" to aid in this vindication of the perfect "salvation that is in Christ Jesus."

I have not written, particularly, for those who already dwell in the Canaan of perfect love. They have an experience that fully satisfies them; an experience that is better than all theory, and excludes every shadow of doubt. For a soul in which the Holy Ghost bears definite witness to either pardon or perfect purity, needs no super-added testimony; in fact, cannot receive additional evidence, for Infinity *cannot be supplemented*. The concurring testimony of all the angels in heaven could add nothing to the certainty of that which God, by the Holy Spirit, has clearly spoken to our spiritual consciousness.

Neither do I presume to convince such who are not anxious to know the full extent of purifying grace; but are satisfied to continue in their "filthiness of the flesh and spirit." The proud and self-righteous Jews did not receive the "speech" of Jesus, because, as he says, "ye cannot hear my words." John 8: 43. No more can we expect to show sensual, worldly and self-willed professors the pure and sublime way of holiness; for, as Job hath said, "it is a path which the vulture's eye hath not seen." I may not be able, therefore, to prove the

“high,” and “more excellent way” to those whose sympathies with indwelling sin, incline them not to walk therein.

But for all those, I have written, “The humble, they shall hear thereof and be glad.” “The willing and obedient shall eat the good of the land.” Yea, “blessed are they who hunger and thirst after righteousness: for *they shall be filled.*” Such are anxious to love God with a pure heart fervently. They have made no compromise with inbred Canaanites: but wish the extermination of every evil from the heart. Hence they are willing to receive the most humiliating and sin killing truth. They not only suffer the loss of “right eye” and “right hand,” but for Christ’s sake, freely bring the “*old man*” to the cross, that the whole body of *sin might be destroyed.*

Dear reader, if with this class, you have come to Jordan’s brink, fear not to “launch away,”—yes, away from self, the world and unbelief; step forth upon the promises of God: how can they fail? Cannot Omnipotence sustain his word. O tarry not my brother, *seize upon the present moment* and launch away into the ocean of redeeming love: remember, it is perfectly *safe* to be swallowed up and *lost* in God.

There are others for whom I cherish a hope of benefiting by these leaves. A numerous class of undoubted piety and commendable zeal, but who are laboring under deep, though honest, prejudices against the second work of grace. For all such I

have indeed special sympathy. Having myself stood in your rank, dear brethren, it is but natural that I should long to see you enter the hallowed rest of faith.

It is true, beloved, that we may have seen and heard many things of this way which, viewed from *our stand point*, had the effect of hiding from our eyes the "beauty of holiness:" but true holiness does not always exist under its assumed garb. We have, however, greatly erred in presuming to measure the ocean of God's love and abounding grace, with the plummet of man's weakness and ignorance. It is a beautiful thought, that "Christ has gone to heaven to represent His disciples before the Father and holy angels, while the church is left here to represent Christ to the world." This, we believe to be the duty and exalted privilege of the church. Nevertheless, to secure the utmost safety of our souls, Jesus says to each individual "*follow thou me*;" if you wish a moddole of perfect humanity, "*learn of me*;" study my character, "*I am meek and lowly of heart*."

O my brother, my sister, self interest requires that you now drop every body else, out of this account, and, for the present, lay aside all *theory* and stand up thyself alone by the side of our Elder Brother and his holy word; and tell me, does your *experience* measure up thereto?

Are you "free from sin," "righteous even as he is righteous?" You claim the Christian's hope, founded upon the knowledge of pardon and adoption.

That is glorious, but he that already "*hath this hope in him purifieth himself even as He is pure.*" Have you done this? No. You do not profess this. Then come to the fountain at once. A want is discovered in your heart: "*In Christ all fullness dwells,*" and "*He is able also to save them to the uttermost, that come unto God by Him.*" Do you say that you have not light enough upon this work to seek it? For this you need not delay, for Christ who is our "*sanctification*" is also the "*light.*" Therefore in seeking the former, you obtain the latter also. Neither can you otherwise receive it. As you need not take a lantern to see the sun rise, so the experience of entire sanctification brings its own glorious light into the soul. Therefore, beloved, throw away the faint deceptive light of thy own wisdom; steadfastly fix your eyes upon the point from whence emanates the "*true light,*" even "*the light of the world.*" Now walk right out through the darkness of thy remaining sin and unbelief, and soon thou shalt see "*the Son of Righteousness arise with healing in his wings.*" The glorious morn of a new day now breaks in upon thy tranquil soul. And if you continue

"to walk in heaven's own light,
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within;"

then "thy sun shall no more go down, neither shall thy moon withdraw itself: for the "Lord

shall be unto thee an everlasting light, and thy God thy glory."

This work, having been commenced two years ago, was mostly written in spare hours, during evangelistic labors. My heart is filled with humble gratitude to God for the inestimable blessing these labors have proved to me. Having but a short time before experienced the grace of a pure heart: in the prayerful investigation of the holy Bible, under the clear light of the "anointing that abideth and teacheth of all things;" my soul has been continually surprised and feasted with new beauties, and blessed unfoldings of Divine truth. Glory to God. When the fully sanctified looks into the luminous heavens of Divine revelation through the all searching telescope of the Holy Ghost, many texts that before seemed dim and of doubtful application to purifying grace, are raised to their true magnitude of absolute authority. And, where, to the unanointed eyes all was vague and dark, now one beautiful blazing constellation of Bible truth after another appears in view, until the adoring soul sees no end to the Divine evidences of the higher perfecting grace, save the end of revelation itself: and even there the Spirit takes up the eternal theme and writes it all over the soul, on the tablet of the heart and every fiber of our being: on all the "merchandise" of the saints: yea upon all the universe of God's creation and every surrounding object, even "upon the

bells of the horses shall there be HOLINESS UNTO THE LORD." Amen.

In the name of Jesus Christ, I now send forth these pages into the world, with fervent prayer to the "God of all grace," that His Spirit, which so much assisted in their preparation, will make them effectual in helping many precious souls into that "holiness without which no man shall see the Lord."

We have thought it best to write out most of the Scriptures used, to avoid the trouble of referring to the Book.

Endeavoring to adhere closely to the Word, and the object before us, some repetitions have been unavoidable. May even these be blessed to the hungry soul, who often needs line upon line, and especially promise upon promise.

I do not collect this multitude of proof texts because I think them necessary to establish the point. One clear, unequivocal passage of Scripture is sufficient to establish any doctrine; and such are the most of them that are herein cited. But, so deep and strong are the prejudices of some that they will never yield their all to God, until they are overwhelmed with the fact, that this deeper rest of the soul in God is the cardinal and all pervading truth of the Bible. Besides, we think the work will aid holiness teachers and all who are in the light of full salvation, by presenting, in a classified form, most of the Scripture on the subject.

All literary defects, we hope, will be passed in the spirit of Christian charity. We have written in the fear of the Lord: yea, in the very presence of God; with holy reverence for His word, and, I trust, a due regard to the account we must give to God for the use we have made of it. Nevertheless we may have written error, which the kind reader will please attribute to an imperfect judgment, the common lot of all men in the present life.

With a sweet, and peaceful assurance that, in my limited ability, I have done the will of my Heavenly Father: I leave all the results with Him, who discerns the intentions of every heart, and can make even the weak and imperfect things of His children to praise Him.

“The things of Christ the Spirit takes,
And to our heart reveals,
Our bodies He His temple makes,
And our redemption seals.

“Almighty Spirit! visit thus,
Our hearts, and guide our ways,
Pour down thy quickening grace on us,
And tune our lips to praise.”

CHAPTER II.

CHRISTIAN PERFECTION AND HOLINESS THE SAME.

THESE terms, it is generally believed and taught, represent the same moral state. Let us endeavor to find their Scriptural meaning. Perfection is from *katartizo* and *teleios* in the Greek. The first of these terms is defined, by our standard lexicons of the New Testament as follows: "To make perfect," "to put fully in order," "to make complete," "to furnish fully," "to refit and repair." This word is applied to Christian perfection in the following Scriptures: Luke 6: 40. 2 Cor. 13: 9—11. Eph. 4: 12. 1 Thes. 3: 10. Heb. 13: 21. 1 Peter 5: 10.

"*Teleios*" is defined by "perfect, finished, complete, entire, without spot or blemish." "*Teleois*" is used to represent the advanced Christian state in the following instances: Matt. 5: 48. 19: 21. 1 Cor. 2: 6. 2 Cor. 7: 1. Gal. 3: 3. Phil. 3: 15. Col. 1: 28. 3: 14, and 4: 12. Heb. 6: 1. 1 John 2: 5. 4: 17, 18.

From the foregoing definitions and Scriptures, it is clearly seen that perfection, as applied to redeemed souls, denotes the complete moral restoration of man from the effects of the fall. Not physical, or mental restoration, for that will not be until the resurrection; but, as David says, "*He restoreth my soul.*" Restore means to bring back to its original condition. And as the fall of man effaced the image of God from the soul, and sent a current of depravity down through the entire race, the perfect restoration of the soul must, necessarily, reinstate its former purity, and Divine likeness.

Christian perfection is, therefore, in *kind* and not in degree. In other words, it is the perfection of our moral nature, and not the development or full growth of our powers. This position is well established in Heb. 10: 14, 15. "For by one offering he (Christ) hath perfected forever them that are sanctified: whereof the Holy Ghost also is a witness unto us." The *state* of perfection, we are here told, is entered by the *work* of sanctification. And we read that Christ "sanctifies the people with his own blood. Heb. 13: 12. And the "blood of Christ cleanseth us from all sin." 1 John 1: 7. Hence perfection is the *state* of being *free from sin*.

Observe, that when Paul tells us that Christ has forever perfected them that are sanctified, he immediately adds, "whereof," (of which perfection) "the Holy Ghost is also a witness unto us."

Surely no one ever yet received the testimony of God's Spirit that he was perfect in degree ; or had reached the summit of Christian growth, beyond which he could never become more wise, strong or fruitful. But thousands have received the Spirit's witness to perfect heart purity. It is generally believed that our moral and mental powers are susceptible of endless development.

But the Bible teaches a perfection, in this life, that can never be improved upon : "He hath perfected forever them that are sanctified." Conybeare and Howson render as follows : "By one offering he hath perfected forever the purification of them that are sanctified." Perfection, then, as attainable in this life, is confined to man's purity and what is necessarily therein included. Consistent with the Bible and universal experience, it cannot be otherwise defined. While our physical and mental defects remain until the resurrection, our moral nature, alone is susceptible of perfection now, and that only in quality, leaving all the powers of the soul free to enlarge in magnitude. Being "made free from sin" and "renewed in the *image of God*," as first created, the soul cannot become more pure, and, is therefore "perfected forever." 2 Cor. 3 : 18. Eph. 4 : 23, 24 ; 5 : 26, 27. Col. 3 : 10:

Many stagger at the term perfection. They are forced to admit, that it is promised and enjoined in the Bible : reorganized in ancient saints : and, in the plenitude of gospel grace, provided for

all believers. Yet, as if to come short of the Divine will and profess less than the Bible standard, were a mark of true piety and meekness, they shrink from the thought of being made perfect in this life, is from blasphemy. There is no reason for this. Our kind, heavenly Father has placed nothing in his word to thus terrify his children: nothing that they need be ashamed to profess: nothing, indeed but what we should blush to come short of. All this reproach so generally attached, to a profession of perfection, grows out of the extravagant notions of what it is. But there certainly can be nothing wrong in receiving and professing this grace in its Bible sense.

How, then, does the "more sure word" define it? In Luke 6: 40, we have this answer. "Every one that is perfect shall be as the Master." Christ commands us to be "perfect even as our Father which is in heaven is perfect." Matt. 5: 48.

But to be like God and Christ in *every respect* would make us equally gods, and is, therefore impossible: hence we turn to the word again and ask, in what particular points of Divine resemblance does our perfection consist? "Thus saith the Lord," in answer.

1. It is in purity. "He that hath this hope in him, purifieth himself even as *He is pure*."

2. In holiness. "Having these promises dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "That we might be partakers of His holiness." 2 Cor. 7: 1. Heb 12: 10.

3. It is perfection in love. "Herein is our love *made perfect* that we may have boldness in the day of judgment, for as He is so are we in this world." 1 John 4: 17.

Peter represents our perfection as "partaking of the Divine nature." As "God is love"—is perfectly pure and holy—the latter includes the other three elements.

I would add, that Christian perfection is a work divinely wrought in the heart. In enjoining this higher grace upon such as had not yet attained it, in the Ephesian church, Paul tells them to "put off the old man * * * * and put on the new man which, after God is created in righteousness and true holiness." Eph. 22: 24. The "old man," evidently means the old fallen nature, or inherited depravity, the new man, the pure "Divine nature," which, we are told, is "created after God." Now, creative power belongs to God alone, hence this new nature is the work of the Lord. The Hebrew Christians, after they had "come to Mount Zion the city of the living God, the Church of the First Born," received orders to "go on to perfection." Heb. 6: 1. Sanctification was designated as the point of its attainment. 10: 14. And, at the close of the epistle, the Apostle offers this prayer for these brethren. "Now the God of peace, that brought again from the dead, our Lord Jesus: that great Shepherd of the sheep, *through* the *blood* of the everlasting covenant make you perfect." This is conclusive. Perfection, as well as regeneration is the work of God.

Thus we have briefly shown that perfection is a doctrine of the Bible and the privilege of every child of God. That it is perfection in kind and not degree: that it consists in the soul's likeness to God in purity, holiness, and unmixed or perfect love; and that it is God's prerogative to make us perfect.

I now proceed to examine the terms,

HOLINESS AND SANCTIFICATION.

We take up these words conjointly, because they are both derived from "*hagios*" in the Greek, consequently mean the same thing. Both words are uniformly rendered *heiligung* in the German version.

The word "*hagios*," in its several forms, occurs about two hundred and eighty-five times in the New Testament. It is rendered sanctify, twenty-six times; sanctification, five times; saints, sixty-six times; hallowed, twice; holy, holiness and holily, one hundred and eighty-six times.

Robinson's Lexicon of the New Testament defines it thus:

"*Hagious*."—1st, "pure, clean; 2d, "consecrated, sacred, holy; set apart from a common to a sacred use; belonging to God."

"*Hagiasmos*."—"sanctification, purity of heart and life; holiness."

"*Hagiotes*."—"purity, holiness."

Smith and Barnum's dictionary of the Bible defines sanctification,—"properly a making holy,

or the state of being holy; to make clean or holy; to set apart as sacred, to regard as holy."

Joseph Angus, D. D., in "Bible Hand Book," page 172, gives the following:

"The idea of *holiness*, for which, in its Christian sense the heathen have no word, was suggested to the Jews by means of a special institution. All animals common to Palestine were divided into clean and unclean. From the clean one was chosen, without spot or blemish; a peculiar tribe selected from the other tribes was appointed to present it; the offering being first washed with clean water, and the priest himself undergoing a similar ablution. Neither the priest nor any of the people nor the victim however, was deemed sufficiently holy to come into the Divine presence, but the offering was made without the holy place. The idea of the infinitely purity of God, was thus suggested to the mind of observers, and holiness in things created came to mean, under the law purification for sacred uses, and under the Gospel freedom from sin and the possession, by spiritual intelligences of the Divine nature."

Holiness, in the Gospel is understood by this biblical scholar to mean, freedom from sin, and the possession of the Divine nature.

George Campbell, of Scotland, translator of the four Gospels says:

"In regard to the word '*hagios*,' its primitive signification appears to have been clean, first in

the literal sense as denoting free from all filth, dirt or nastiness; second, as expressing what, according to the religious rituals was accounted clean. * * * * Again as things are made clean to prepare them for being used (and the more important the use, the more carefully they are cleansed), the term has been adopted to denote, thirdly, prepared, fitted, destined for a particular purpose. Fourthly, and more especially consecrated or devoted to a religious use. Fifthly, to honor, to reverence, to hallow. Sixthly, and lastly, as outward and corporeal cleanness has, in all ages, and languages, been considered as an apt metaphor, for moral purity, it denotes guiltless, irreproachable; which is, at present, among Christians, the most common acceptance of the word."

This learned Presbyterian agrees with the preceding writers, in making *hagios*, primarily denote purity. Speaking of holiness in another place he says, "The exhortations to holiness, in the New Testament are evidently to be understood of MORAL PURITY, and of that only."

James McKnight, also of Scotland, a pious, learned translator of the New Testament epistles, defines as follows:

"Holy primarily signifies that which is clean, or free from defilement. Deut. 23: 14. 'Therefore shall thy camp be holy, that He see no unclean thing.'

"Holy and holiness, often denote moral purity.

“To sanctify, to make holy, to hallow ; in the writings of the Hebrews, signifies, to cleanse a thing from those defilements which render it unfit for sacred use.”

John Winebrenner defines “sanctification, a perfect conformity of heart and life to the will of God.”

Webster’s Unabridged defines “sanctification:” 1st, “The act of sanctifying or making holy; or the state of being sanctified or made holy; the act of God,s grace by which men are purified, or alienated from sin and the world, and exalted to supreme love to God ; also the state of being thus purified or sanctified.

2d, “The act of consecrating or setting apart for a sacred purpose; consecration.”

Holiness is therein defined about the same. The same author’s “High School Dictionary,” defines holiness by, “PURITY ; FREEDOM FROM SIN ; SANCTITY ; PIETY.”

Authorities might be multiplied, but I deem it unnecessary. “To the law and testimony” of the Lord, we must appeal after all ; and what is not thereby sustained must fail ; no matter who is in its favor. I have selected the above human authorities as among the most competent, and of different religious beliefs. They all point to perfect purity ; “supreme love to God,” and Godlikeness, as the primary meaning of *hagios*, or sanctification ; and this is the Scriptural meaning generally.

In the Old Testament it is sometimes used in the sense of consecration but when applied to men, more commonly denotes moral purity. That its New Testament meaning is freedom from sin; as Joseph Angus and George Campbell have both declared, is very evident. In 2 Cor. 7: 1, we read:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

This is clear; perfect holiness is the result of cleansing, hence is purity.

"That every one of you should know how to possess his vessel in sanctification and honor."
—1 Thes. 4: 4.

This denotes the state of purity in which all should keep themselves.

"For God hath not called us unto uncleanness, but unto holiness."—1 Thes. 4: 7.

The Apostle here makes holiness the opposite to uncleanness, which, of course, is cleanness or purity.

"The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul and body be preserved blameless until the coming of our Lord Jesus Christ."—5: 23.

The work of entire sanctification is here represented as imparting a blameless state, and the means of its constant preservation. Now, a blameless state, in the sight of a holy God, must necessarily imply absolute purity, or freedom from sin.

"If a man, therefore, *purge* himself from these he shall be a vessel unto honor, *sanctified*," etc.—2 Tim. 2: 21:

Here again the sanctified state is secured by the purging or cleansing of the vessel, or member of God's "great house," the Church.

"For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, *sanctifieth* to the purifying of the flesh; how much more shall the blood of Christ *purge* your conscience."—Heb. 9: 13.

If the legal cleansing, as here stated, is typical sanctification; then that which it is said to typify, *i. e.*, our cleansing in the blood of Christ is real sanctification. Or, in other words, Gospel sanctification is purification from all sin, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13: 12.

These Scriptures are very conclusive, and well sustain the remark of Geo. Campbell, that, "The exhortations to *holiness* in the New Testament are evidently to be understood of *purity* and of that only."

As an adjective, "holy" qualifies or points out the moral purity of heaven, angels and our Savior. Ninety-four times in the New Testament, it qualifies the Spirit of God, *i. e.*, "Holy Spirit" (in the common version more generally Holy Ghost), and, when applied to the righteous, it necessarily ascribes to them the same moral quality.

"But as He which hath called you is holy, so be ye *holy* in all manner of conversation: because, it is written, be ye holy, for I am holy."—1 Peter 1: 15.

The same word *holy* describes both the character of God, and the required purity of his children. And since our need of holiness is based upon the holiness of God, proclaimed in the same breath of inspiration, it were an utter confusion of language not to ascribe the same meaning to the word in both cases.

From the authorities quoted, and the testimony of inspiration, it must be clear, I think, to every candid mind that the perfect holiness, or entire sanctification required of us, is "purity of heart and life," "freedom from sin," "perfect in love," and holy in nature; or what is equivalent to all these, "partakers of the Divine nature."

I have been the more particular in fixing this point, because some have imagined that sanctification, when enjoined upon believers, only means consecration.

This view is anti-scriptural, and contrary to all human authority and experience.

I do not deny that "*hagios*," includes the idea of consecration.

1st, Because, in connection with faith it is our part of the work, and an indispensable condition to the performance of the work, on the part of God.

2d, Because sanctification is not purity in the abstract, but purification for Divine use.

Hence, we are told, that Christ "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."—Titus 2: 14.

Purification, it is here seen, includes consecration; because we are thereby separated from sin and the world unto God. Because sanctification from sin is for the purpose of being set apart to the "Holy One," it is not at all unnatural that the word should sometimes be used in this secondary, or *objective* meaning.

This, however, does not interfere with the truth established by the foregoing Scriptures, that *hagios*—holy or sanctified—"in the Gospel denotes *freedom from sin* and the possession by intelligent beings of the Divine nature." This is the idea which the unbiased reading of God's Word almost universally fixes in the mind. How extremely absurd the position recently taken by some teachers that entire sanctification, as enjoined upon believers, simply denotes consecration, when the Bible clearly points it out, as a work which God must do in us; as something which Christ does for the "*people with his own blood*," as consisting in "cleansing from all filthiness of the flesh and spirit."

Some brethren with whom I am well acquainted, have always thus taught, until they came in contact with those who profess a personal realization of the blessed truth: when the enemy of their

souls quickly turned them to advocate the above absurdity.

Growing into sanctification, is a still more fatal delusion of satan. Every new born soul, sooner or later, discovers a great want in his heart; is embarrassed with a man-fearing spirit, and pained with the consciousness of evil tendencies within. They groan after purity, and wonder why their Heavenly Father seems to stint their soul so much.

These are now at "*Kadesh-barnea*"—the farthest point which the Israelites reached in their *direct route* from Egypt to the land of Canaan. Here they get to see some of the fruit of the land of perfect victory. Here, too, discouraging reports meet them; not of the land itself, for all admit that to be *holy* is a good thing; but the majority think it impracticable. They see great giants—insurmountable difficulties in the way.

From the day of their conversion, grace had led them to hunger and pray for, and expect a better experience. A deeper work. A complete salvation from sin. But, having no Joshua to lead them into the desired rest of soul; and, because, as ancient Israel said, "our brethren (the spies) discouraged us," they finally conclude that they must give up seeking a better experience, and become pure by growth.

Is it not astonishing that so many allow the devil to deceive them with such a self-evident delusion? To grow pure is a contradiction of

terms. Growth is a process of addition—purification a subtraction—or a removal of all uncleanness.

Growth, in no instance, changes the nature of anything; it only increases its size, or degree; while cleansing is a process of diminishing. The first is natural and progressive, the second done at a stroke.

I hope, dear reader, you can see that the implanting of a new life and new nature, is one thing (done at regeneration); the removal of every obstruction and antagonism to that new nature another (accomplished by the blood of Christ in entire sanctification); and the growth of that plant still another thing.

The whole is analogous to the implanting of seed; the removal of all noxious seeds, roots and plants from the soil; and the growth of the plant. The first and second are *instantaneous works*, produced by an extrinsic agent; the last a gradual and natural process commenced in the first state; but greatly accelerated by the *work of purging away the old nature*, or inbred sin.

The growth of the Christian graces will enable the believer to better control remaining depravity, but will never eject it from the heart.

A clear discrimination between purity and maturity, is necessary for an intelligent approach to God, for the blessing of entire sanctification. Most persons, in the merely justified state, are

much confused on these two points. They identify them, or think them always cotaneous; hence they imagine that Christian perfection, or entire sanctification, precludes further growth. That is equivalent to saying that the removal of all weeds from a field is identical with the maturity, or immediately terminates the growth of the grain. This is strange reasoning, yet thousands rashly oppose the blessed work of holiness through such absurd notions.

The perfection, or entire sanctification of the "New Testament, is to be understood of moral purity, and that only."

Including, of course, all its concomitant blessings. It is instantaneously wrought in the soul of believers by the Holy Spirit.

O, love, thou botomless abyss,
My sin is swallowed up in thee,
Covered is my unrighteousness,
Nor bitter root remains in me;
Perfect now in the life of God—
Saved! yes saved in the cleansing blood.

CHAPTER III.

ENTIRE SANCTIFICATION, IN THE ECONOMY OF GRACE, IS A DISTINCT WORK SUB- SEQUENT TO REGENERA- TION.—THE FIRST DISCIPLES.

BEFORE we proceed to the Scripture proofs of the above proposition, it is necessary to state just what we include in Regeneration.

We often hear it said that God does not do His work imperfectly.

This is all true. Regeneration is a complete work by itself; so also is entire sanctification. It is distinct from the former, and, like it, must be entered into by experience, before it can be known.

Neither can be comprehended from a standpoint without, no more than a blind man can understand color, or a deaf man sounds.

Holiness writers and teachers, as far as my knowledge extends, uniformly hold up a sinless life, as the true test and Bible standard of regen-

eration. They all teach that regeneration includes the pardon of all past sins; the removal of guilt and condemnation; adoption into the family of God; the witness of the Spirit to pardon and sonship; spiritual life and a new, moral nature including all the Christian graces. And because this new principle of action is loyal to God and enthroned in the heart, "whosoever is born of God doth not commit sin."—1 John 3: 9.

I know of no one who attributes more to regeneration than the above. Let every professor measure himself by this Divine rule, and then remember that entire sanctification is a distinct experience beyond this.

If all would do this, many, who oppose this "more excellent way," would remain silent, and humbly confess that they know nothing about the thing they so bitterly denounce; not even having the pre-requisite grace.

He who denies that there is a definite moral change to be experienced after conversion, simply publishes the fact that he never attained it himself; and stultifies himself as much in the minds of all who have, as he who denies the experience of pardon does, in the estimation of all who have that experience.

In either case, the person proves himself unqualified to testify, having no personal knowledge of the point in question.

As proof of the two distinct works of grace, I will commence with the first disciples of our Lord.

Recently, one of the many whose disturbed minds rush them into public print to oppose the special holiness work, took the position that the disciples were not converted until Pentecost.

Another in the same paper—the *Church Advocate*—pronounced them both converted and sanctified.

Thus, each, in the estimation of the other, was driven to untenable ground in order to obviate the second work. Both are alike contrary to the Word of God.

The disciples of Christ were either regenerated, or were all yet in their sins. Which was it?

Did Christ, in his personal ministry, possess and exercise justifying power?

“Jesus said to the sick of the palsy, ‘Son, be of good cheer: thy sins are forgiven thee.’”

These words spake Christ, we are told, “that they might know that the Son of man *hath power* on earth to *forgive sins*.—Matt. 9: 2—6.

Take another instance—Luke 7: 39—50—No physical infirmity is ascribed to this woman, but “she was a sinner.” Her strange conduct Christ attributed to her much love for Him, for having *pardoned* her sins, “which were many.” “And he said to the woman ‘Thy *faith hath saved thee, go in peace.*’”

Now, if Christ pardoned, saved and spake peace to this poor sinner, why not to all that come unto Him. His invitation was to "all ye that labor and are heavy laden;" with the promise, "I will give you rest." He fulfilled that which was written of him, namely, "By his knowledge shall my righteous Servant justify many.—Isaiah 53: 11.

If the disciples were not converted, then Christ ordained and sent sinners to preach the Gospel and command other sinners to repent.—Mark 3: 14 and Matt. 10: 16.

Strange that these sinners should be as sheep, and others as wolves.

Christ said to them—Matt. 10: 20—"When they deliver you up, take no thought how or what ye shall speak, for it is not ye that speak, but the Spirit of your Father, which speaketh in you." Possessing the Divine Spirit: and God being their Father, is indubitable evidence that they were born of God.

Again, says Jesus, "Rejoice not that the spirits are subject unto you; but rather rejoice that your names are written in heaven.—Luke 10: 20.

"And Jesus said unto them, *Verily* I say unto you; that ye which have followed me in the regeneration." etc.—Matt. 19: 28.

An attempt to wrest these Scriptures into harmony with the theory that the disciples were not regenerated, would only be a contradiction of Christ. Read John 17. Christ says that they had

“received the Word” of God through Him, and “believed” that God had sent Him.

John testifies that “as many as (thus) received Him, to them gave he power to become sons of God, even to them that believed on His name which were born * * * of God.”—John 1: 12, 13.

Christ further testifies that “they are not of the world, even as I am not of the world.”—16. “While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost.”—12.

None of them were lost because Christ kept *them all in their sins*; if so be, that they were still unregenerated.

Christ’s remark to Peter, “When thou art converted,” etc., has been cited as proof that the conversion of the disciples was yet in the future. Let us read the Word: Luke 22: 31—34: “Simon, Simon; behold satan hath desired to have you, that he might sift you as wheat.” Now, if Peter had not been translated from the kingdom of this world, there would be no occasion for this satanic wish; for then satan actually had him.

Again. Would satan desire to sift his own?

“But I have prayed for thee that thy faith fail not.” You see Peter had faith—was a believer. Neither did his faith fail; but his courage only. “And when thou art converted, strengthen thy brethren.” Peter understood this as a prediction that the tempter would so assault him as to turn him from Christ; and, more conscious of his

attachiment to Jesus than his own weakness, he thought it could not be.

He said unto him, "Lord, I am ready to go with Thee; both into prison, and to death."

But Christ knowing the crisis that was so near, said, "*I tell thee, Peter*, the cock shall not crow this day, before that thou shalt deny that thou knowest me."

Thus, by reading the word, in its connection, all is made plain. Peter's conversion, here referred to, being based, by Christ, upon his fall, must relate to his restoration; which, doubtless, took place shortly afterward; for, we are told, he "went out and wept bitterly."—ver. 62.

Such always find pardon of the Lord. Hence, when Jesus appeared to the disciples, after His resurrection, though Peter was deeply humbled by the Lord's thrice repeated question, "Lovest thou me?" by which he was reminded of his thrice denying Him. Yet, with the assurance of a true child of God, he could appeal three times over to Jesus, whom he recognized as "knowing all things," saying, "Thou knowest that I love Thee." —John 21: 15—17.

The word convert means to turn; and, though it is used to represent the sinner's turn from nature to grace, it is properly applied to Peter's turn of mind, when he had passed through the overwhelming temptation, and began to repent and seek pardon.

The "Emphatic Diaglot" and the "Bible Union" versions both render it thus: "When thou hast turned, strengthen thy brethren."

George Campbell renders it thus: "Do thou therefore, when thou hast *recovered* thyself, confirm thy brethren."

Recover means to *re-gain*, hence would not apply to one who had not been converted before.

The following is Doddridge's translation and paraphrase:

"And let me now exhort thee, that when thou art *returned* from those wanderings into which I know thou *wilt fall*, to the paths of wisdom and duty, thou wouldst be sure to make it thine immediate care to *strengthen thy brethren*."

The New Testament record leaves no particle of doubt that the disciples of Christ were "born of God," or regenerated under his personal ministration. They even possessed a high degree of spirituality and faith. Read Luke 24: 50—53.

"And He led them as far as Bethany: and He lifted up His hands and blessed them. And it came to pass while He blessed them, He was parted from them and carried up into heaven. And they *worshipped* Him, and returned to Jerusalem with *great joy*; and were continually in the temple *praising and blessing* God."

This does not look like a meeting of unconverted sinners.

If all Church members enjoyed as high a state of grace as was manifested in this first New Testament Holiness Meeting, there would be few

opposers and many more passing through the Pentecostal fire than there are.

The Scriptures not only positively teach that the one hundred and twenty were God's children before Pentecost, but Paul testifies that, after the resurrection of Christ, He "was seen of above five hundred brethren at once."—1 Cor. 15: 6.

Who is presumptuous enough to exclude from the family of God those recognized by the Elder Brother?

As further proof of the above proposition, let it be remembered that Christ gave His disciples no promise of pardon or regeneration in the future.

It is, therefore an indisputable fact that the disciples of Christ were adopted into the family of God before the crucifixion. And the inspired Record is no less clear in directing their minds forward to another great moral change, even their

ENTIRE SANCTIFICATION TO BE EXPERIENCED IN
THE FUTURE.

Hear the Savior's prayer:

"Sanctify them through Thy truth; Thy Word is truth."—John 17: 17.

Christ certainly knew that they were not yet fully sanctified, or He would not have prayed the Father to accomplish that work in the future.

It is claimed that this petition related to the qualification of the apostles for the work of the ministry.

Very true. But how many now-a-days venture out upon this sacred work without this endowment; and how fruitless too, their efforts. They pray for power and success; but God, in mercy, withholds it, lest they dishonor Him, and endanger their own souls, by taking part of the glory; a subtle and common trick of unsanctified nature.

But it was not the apostles alone that Christ prayed for; but all "them which thou hast given me."—ver. 9.

He not only prayed for the sanctification of all them that then believed on Him, but 'them also that *shall* believe on me through their word.'—ver. 20.

Some, whose chief idea of religion consists in "compassing Mount Sinai," apply the Savior's prayer to "works of righteousness," or obedience. "Sanctify them through thy truth," they understand as of keeping the commandments enjoined in the Word; but this is the work of the believer, while the sanctification under consideration is the work of God.

"Through the truth" simply means through the "exceeding great and precious promises by which we partake of the Divine nature, and "perfect holiness."—2 Cor. 7: 1, and 2 Peter 1;4.

This is the part the "*word*" performs in our sanctification. It points to the cleansing blood and its sure promises are the stepping stones of our faith.

The sanctification of Christ, in verse 19, is also adduced to convey the above view.

It is claimed that Christ, being pure, His sanctification, and consequently our's also, denotes mere consecration. What saith the Word?

"And for their sakes I sanctify myself that they also might be sanctified through the truth."

The sanctification of Jesus is the ground and cause of our's.

What did it consist in?

Read Heb. 10: 29: "Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing."

"For it became Him for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."—Heb. 2: 10.

And, "Though He were a Son, yet learned He obedience by the things which He suffered, and being made perfect, He became the Author of eternal salvation unto all them that obey Him."—Heb. 5: 8, 9.

These Scriptures fully describe the sanctification of our Redeemer. It was that process by which He was made perfect as our Savior, *i. e.*, His suffering, shedding of blood and death; a legal sanctification—a fulfillment of the law or conditions upon which He became invested with power and authority to save guilty man. He made Himself an offering to offended justice that we, through Him, might be an acceptable offering

unto the Lord. That is, He sanctified Himself that we might also be sanctified.

Because He ever was free from sin, His sanctification involved no moral purification: our's does.

The following points of resemblance are noticed:

1. In His sanctification, He consecrated Himself to God to perform His will in the redemption of lost man. We also must render ourselves wholly to God, to do His will alone.

2. His sanctification involved the "humbling of Himself unto the death of the cross. Our's demands a complete humiliation—an utter abandonment of self—a "crucifixion of the old man," or death to sin.

3. He was sanctified with His own blood.—Heb. 10: 29. With His precious blood we are also sanctified.—Heb. 13: 12.

4. Both His death for us and our death unto sin is by the grace of God.—Heb. 2: 9.

5. His sanctification made Him perfect as a Savior. Our's makes us perfect Christians.—Heb. 2: 10 and 10: 14.

6. He was a "Son" before He was "made perfect."—Heb 2: 10 and 5: 8—9. We are sons of God before we are perfected in God's holiness.—Heb. 10: 14 and 12: 5—10.

Therefore, to return to our subject, we remark that Christ prayed for the sanctification of the disciples by which He meant another real moral change which they must yet pass through. And,

as a foundation of their faith to appropriate the same;

Jesus gave them many clear

PROMISES OF THIS ALL PERFECTING GRACE.

He promised it, as the 'glorious Comforter'—the personal in-dwelling Spirit—'whom the world can not receive,' and who was to 'teach them all things,' 'guide them into all truth,' 'testify of Jesus' and 'show them all things.'—John 14: 15—17, and 25; 15: 26, and 16: 13 and 14.

He promised it as the fullness of joy.—John 15: 11; 16: 24 and 17: 13.

He promised this Divine life, as the coming and indwelling of Himself and His Father.—John 14: 13.

He promised it to them as the 'baptism of the Holy Ghost and of fire.

And, lest some of the disciples should think that, having been born of God it was immaterial, as to whether they sought this additional experience, He enjoins it as 'a new commandment,' namely, 'That ye love one another, as I have loved you,' 'This is my commandment: that ye love one another as I have loved you. Greater love hath no man than this; that a man lay down his life for his friends.'—John 13: 24 and 15: 12, 13.

It having been prayed for, promised and commanded by the Lord, let us now see whether

THE DISCIPLES RECEIVED A SECOND EXPERIENCE OF
SAVING GRACE.

The hundred and twenty faithful followers of Christ obeyed His directions; awaiting, in a very

spiritual prayer meeting at Jerusalem, the baptismal power. And when the day of Pentecost came their united faith prevailed. The Holy Ghost came down and filled the place where they were assembled; tongues of fire indicated his refining power, hence, the Comforter Jesus promised, and the sanctification he prayed for, was all suddenly realized.

This wonderful experience came not to the apostles alone; but 'They were *all* filled with the Spirit.'

Entire sanctification is the normal state of man; hence the privilege and duty of every child of God; and the special qualification for every station, from the ministry down to the humblest position in life.

It is our perfect adjustment to self, to God and our fellows; to this world and our future home.

Notwithstanding the antecedent work of regeneration, a great moral transformation was now manifest in all the disciples:

1. In their purification. Having passed through the Refiner's fire, into this second state of grace, we see no more manifestations of carnality; such as vain ambition, strife and self-confident boasting; no more carnal weapons nor spirit of resentment.

2. Another marked change was their deliverance from all fear.

The disciples, we are told, were all 'assembled

in an upper room, for fear of the Jews;' but perfect love 'having cast out fear,' they came forth and confronted the vast concourse with perfect intrepidity.

3. An increase of power also marked this wonderful change.

Inbred sin is an element of weakness. Christ had promised them an induement of power, which was now realized by the purging away of all sin, and the infilling of the Holy Spirit. They who gave way to discouragements after the crucifixion of Christ, and resumed their fish-nets, were now raised above circumstances, and qualified to 'fulfill all the good pleasure of His goodness, and the work of faith with power.'

Behold the wonderful result that attended their labors: Converts were numbered by the thousands.

Who is so blind as not to see the comparative destitution of the Church; for the want of the same power?

Paul made more converts in three successive Sabbaths than all the missionaries in China and India together did in as many years.

No wonder satan is alarmed at the preaching and testimony of full salvation; and through prejudice and carnality stirs many professors to oppose the good work.

4. This new experience wonderfully illuminated the disciples' minds, and disclosed the Scriptures to their comprehension. God now 'shined

into their hearts to give them the light of the *knowledge* of the glory of God in the face of Jesus Christ.' Therefore Peter was able, at once, to explain the wonders of the occasion.

Before this, the plainest lessons of their Teacher were dark enigmas; but having now received the 'annointing that abideth and teacheth all things,' they were able to expound all the hidden wisdom of His kingdom.

This accession of spiritual light and new unfolding of Divine truth, is equally, if not more marked than that received in justification.

5. The Pentecostal experience induced a wonderful change in the affections of these Christians. The love of the world was entirely destroyed out of their hearts; and their love to God and each other was so perfected and intensified that all they possessed was joyfully placed upon the altar of a common cause.

This fullness of 'love and bond of perfectness' so united them that they all remained together, and ate their meals from house to house, continually rejoicing and praising God.—Acts 2 and 3.

Now, if this purging from all inbred turpitude, this perfecting of love and wonderful increase of spiritual power and wisdom, does not constitute a great moral change; then it is difficult to conceive what would.

I conclude this chapter with the following deductions:

1. If these disciples needed this great work of sanctification and enduement of power from on high, after their regeneration, then others do, unless it can be shown that God's plan of salvation is not uniform.

2. If the Lord bestowed it upon them, he will upon all others, for 'God is no respecter of persons.'

3. If they could not obtain it by growth or works, then no one else can; and the whole Christian world does not furnish an instance.

4. If, in them, it was wrought by the Holy Spirit, through prayer and faith, then it 'is by the faith of Jesus Christ unto all and upon all that believe, for there is no difference.'—Rom. 3:22.

5. If, with them, it was a second definite and instantaneous work of grace, such it must be to all; for our heavenly Father, 'put no difference between us and them, purifying their hearts by faith.'—Acts 15: 9 and Rom. 10: 12.

Neither the premises nor deductions of the above propositions can be gainsaid.

"We are waiting, blessed Lord,
In thy courts, with one accord.
At thine altars, bending low,
Kindred souls together flow;
Yearning love and strong desire,
To Thy throne of grace aspire,
And with kindred faith we pray—
'Holy Spirit, come to-day.'

“In the closet, all alone,
Help us, Christ, to touch thy throne!
As we walk and talk and sigh,
Hear, oh hear, Thy people’s cry;
Bring us nearer to thy heart—
We *would dwell no more apart*;
Sweep the barriers all away—
Holy Spirit, come to-day.

“Come to-day. Yes, come to-day!
While we wait, and weep and pray;
Holding fast in Jesus’ name,
All the promise we may claim.
Come in one grand, glorious hour,
With the burning fire and power,
And the *wonders* long foretold,
Of the *Pentecost of old*.”



CHAPTER IV.

THE TWO-FOLD SALVATION CONTINUED UNDER THE LABORS OF THE APOSTLES.

SOME, unable to deny the two works of grace wrought in the first converts of the Gospel, have assumed that it was because the kingdom was then in process of erection; and that, when all its elements were once present, one grasp of faith appropriated all the "salvation that is in Christ Jesus." This, to some, may appear plausible; but would the alwise King of kings *place upon record, at the beginning of his reign a precedent, which would lead astray all who subsequently attempt to follow it?*

The position is repugnant to reason, and without a shadow of Scripture warrant.

Some have overlooked sanctification, as a sharply defined transition in the experience of primitive Christians; because they have failed to identify it with the Holy Spirit baptism. As conversion, justification, regeneration, and adop-

tion, represent different features of the initial work of grace, and one is generally used inclusive of the rest, so heart purity, sanctification, "fullness of God," fullness of joy, "assurance of faith," "full assurance of hope," baptism of the Holy Ghost, "perfect love," etc., are concomitant blessings, included in the higher Christian experience.

Heart purity is entire sanctification attained and witnessed by the consciousness of faith; for "Faith is the substance of things hoped for, the *evidence* of things not seen."—Heb. 11: 1. The baptism of the Holy Spirit is the same purity intensified in experience; and become more fully a matter of knowledge; being distinctly witnessed by the Sanctifier. It is believed that when the heart is "purified by faith," it is always immediately indwelt by the personal Comforter. This is evident from the fact that He is the real sanctifying power. Therefore, the experience cannot precede His coming to the soul.

This, also, accords with the experience of nearly all; but, for some reason, doubtless in order to discipline and strengthen faith, the Lord, in some instances, withholds His *manifestation* to our consciousness, sometime after faith has appropriated the all cleansing blood.

It is to this fact that the Apostle probably alluded, when he said, "Ye have need of patience that AFTER ye have done the will of God, ye might receive the promises."—Heb. 10: 36.

In the merely justified state, the faithful believer receives some Spirit manifestations, but they pass off like the morning dew, leaving no special change; while the "Comforter, which is the Holy Ghost," received in entire sanctification, "abideth forever," and is the beginning of a new and "more abundant life" in the soul. It is full and permanent, because received in a "clean heart."

That the baptism of the Holy Ghost, is only another representation of the uttermost salvation expressed by entire sanctification, is clearly taught by the Bible.

Christ identifies it with the baptism of fire. Of this fire a great deal is said in the Bible. Read Isaiah 4: 4.—"When the Lord shall have washed away the filth of the daughters of Zion and shall have *purged* the blood of Jerusalem (the Church) from the midst thereof by the Spirit of judgment and the *Spirit of burning*." The baptism of fire is the Spirit of burning that purifies the Church.

"And He shall sit as a refiner and purifier of silver; and He shall *purify* the sons of Levi, and *purge* them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3: 3.

"Awake, O, sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones. * * * And I will bring the third part through the *fire and will refine* them as silver is refined, and will try them as gold is tried: they

shall call on my name, and I will hear them: I will say, it is my people; and they shall say, the Lord is my God."—Zech. 13: 7—9.

Now, when did Christ apply this refining fire? Not in the regeneration of His disciples; but just before leaving them He told them to tarry at Jerusalem, for not many days hence He would send the "promise of the Father upon them;" even the baptism of the Holy Spirit and fire. So then, on the day of Pentecost this great Refiner brought one hundred and twenty disciples through the fire, "refined them as silver is refined," and "purged them as gold;" "That they might offer an offer in righteousness."

Thus, we see, that, in the Holy Spirit baptism, there is a purging or purification of believers; and that is just what the Bible attributes to entire sanctification.

Returning to the quotation from Zechariah, we read, "Smite the Shepherd and the sheep shall be scattered, and I (the Shepherd) will turn my hand upon the little ones."

Now, Christ's little ones are "disciples," such as "belong to Christ," and "believe in Him."—Matt. 10: 42. 18: 6, and Mark 9: 41—44. Upon such who are already Christians, and not upon sinners the Shepherd turns his hand. But what does this mean?

"Thus saith the Lord, the Mighty One of Israel: "I will *turn my hand* upon thee, and *purely purge* away thy dross, and take away all thy tin."—Isaiah 1: 24—25.

Here, again, the crucible is used to represent the work of Jesus purifying His disciples, or such as have believed unto justification.

Now, read Mark 9: 41—50. These 'little ones,' who 'belong to Christ,' are informed that they are not only exposed to offenses from others, but within themselves there yet remained an offensive nature.

Although 'with their minds they served the law of God,' Jesus well knew they would 'see another law in their members warring against the law of their mind;' and endeavoring to 'bring them into captivity to the law of sin.'

But this is not the normal state of the Christian: the Refiner's crucible must yet be passed through, and the 'body of sin' destroyed.

And, though this 'old man,' or inherited depravity be so interwoven with our very being, as to seem like the members of the natural body, even as dear as the 'right hand' and 'right eye,' yet so imminent is the danger of falling into sin, and being at last 'cast into hell-fire,' that Christ urges the destruction of these offensive members, however painful the death of sin might be.

'For,' the Savior adds, *every one shall be salted with fire*, and every *sacrifice* shall be salted with salt. Salt is good, but if the salt have lost his saltiness, wherewith will ye season it. Have salt in yourselves and have peace one with another.'

There is an allusion here to offerings under the law, which were typical, both of the sacrifice of Christ, and that of believers.—Rom. 12: 1.

‘And every oblation of the meat offering shalt thou season with salt. Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thy offerings though shalt offer salt.’—Lev. 2: 13.

How explicitly Jesus declared that every one of His little ones who had believed in Him, should make a sacrificial offering of themselves to God; and that every such ‘*living sacrifice*’ should be salted, not literally, but ‘with fire.’

How very expressive these two figures! Fire symbolizes the refining and purifying power of the Spirit. Salt His office of preserving the saints; for says Christ, ‘Ye shall receive power after that the Holy Ghost is come upon you,’ and Peter says, ‘We are kept by the power of God through faith.’

Thus, the Spirit is the Refiner’s fire by which all our dross—unrighteousness—is consumed, and the salt by which we are preserved, ‘Holy and without blame, before Him in love.’

Therefore, says Christ, ‘Have salt in yourselves and have peace one with another;’ that is, be filled with the Spirit,’ and the result will be perfect fellowship, love and peace.

That the abiding reign of the Comforter is synonymous with entire sanctification, is further confirmed by the testimony of Paul and Peter. The latter, referring to Cornelius, and his friends said:

‘And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then

remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.'—Acts 11: 15, 16.

Referring to the same instance he said, 'And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us, and them, purifying their hearts by faith.'—Acts 15: 8, 9.

'Let us now hear Paul's version of Gentile salvation, 'That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being *sanctified* by the Holy Ghost.'—Rom. 15: 16.

These Scriptures teach the following facts:

1. That the plan of salvation is uniform.
2. The promise of the Father, or baptism of the Holy Ghost and fire, was not to terminate with its fulfilment on the day of Pentecost, but that every disciple, whether 'Jew or Gentile,' *'after* that he believed, was to be sealed with the same Spirit of promise.'
3. That the Gentiles did receive the Holy Spirit, according to the same promise, and in the manner that the first disciples did; and that was *after regeneration, by faith and instantaneous*.
4. That in receiving this baptismal fire they made themselves an '*offering*' acceptable to God.
5. Peter identifies the Holy Ghost baptism of the Gentiles, with the purification of their hearts by faith, and avers that there was 'no difference between us and them.' So there must

have been a purification of hearts, on the day of Pentecost.

6. Peter pronounces the Gentiles accepted of God, because He had "shed forth upon them the *baptism of the Holy Spirit*." Paul says they were "made acceptable, being *sanctified by the Holy Spirit*." Thus, the two apostles corroborate the Scriptures, already noticed in identifying entire sanctification, purification of the heart, and baptism of the Holy Spirit.

Having established this identity, and the fact that the disciples received the glorious experience after regeneration, I now prove, by the following Scriptures, that the same order continued under the apostolic ministry: Acts 2: 38, 39; 8: 5-17; 10: 2-40 and 44-47; 11: 15, 16; 19: 2-6; Rom. 5: 1-5; Eph. 1: 13; 3: 13-20; Titus 3: 4, 5. These texts need but little comment. I will just call your attention to the points of proof they contain.

Perhaps few texts have been more subjected to the controversial rack than Acts 2: 38, 39.

Supposing that the only distinctive reception of the Spirit is in connection with pardon, the orthodoxy have been much perplexed to interpret it so as to avoid the doctrine, that baptism must precede pardon; and while our Disciple friends are compelled to rely chiefly upon it to prove this, their favorite doctrine, it is at the same time fatal to their dogma, that the "promise of the Father" terminated at Pentecost and the house of Cornelius.

It is a great pity, that so much precious time and labor is wasted, in efforts to reconcile the Bible to the standpoint of men; when the grace of God offers all an experience that will perfectly adjust them to the Bible.

To all who have received the "second grace," this Scripture comes very natural.

He said unto them "repent ('repentance is unto life'—terminates in pardon), and be baptized every one of you in the name of Jesus Christ for (because of) the remission of sins; and (following all this) ye shall receive the gift of the Holy Ghost; for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

This promise was made to such, and only such, as had previously passed through regeneration; hence, Peter is perfectly in order, when he promises the Holy Spirit after conversion.

SAMARITANS.

Acts 8: 5-17. "Philip preached Christ," "they gave heed" to the word, and "when they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." We are also told, "There was great joy in that city."

What was this, if not the joy of pardon?

The news of this great revival soon reached Jerusalem. And when the apostles learned "that Samaria had received the word of God," they sent Peter and John thither, "Who, when they were come down, prayed for them, that they might

receive, (not the pardon of sin, but) the Holy Ghost.'

The Spirit had doubtless 'given them knowledge of salvation, by the remission of their sins;' but, as the personal abiding Comforter, he had, as yet, we are told, 'fallen upon none of them.' 'Then laid they their hands upon them and they received the Holy Ghost.' This record will only harmonize with the Divine plan of two distinct degrees in grace.

THE CASE OF CORNELIUS.—ACTS 10,

it is thought, furnishes an instance, where conversion and the Holy Spirit baptism were simultaneous. I do not cite this case, particularly for proof, but to show that it does not form an exception to the Bible order, of two-fold salvation.

There are good reasons for believing, that Cornelius was in a justified state before Peter came to his house. Whatever was the moral condition of Caiaphas, the high priest, it is evident that he spake by inspiration, when 'he prophesied that Jesus should die for that nation, (the Jews), and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.'—John 11: 51, 52 God had children outside of the Jewish nation. 'Other sheep,' said Christ, 'I have, which are not of this fold.'—John 10: 16.

No one will doubt the true piety and justification of Zacharias and Elizabeth; of Simon, of

whom it is said that he was 'just and devout.' Just what is affirmed of Cornelius, of Anna and other saints of that age. If they were children of God; Why not Cornelius. He 'was of good report among all the nation of the Jews.'—ver. 22. Hence, had all the means of grace they had. He is declared to have been a '*just* man and one that feared God.' May we not infer from this that he was a *justified* man? The word '*feared*,' (*phobeo*), though sometimes used with reference to slavish fear, usually denotes filial regard for God.

Therefore, Robinson's Lexicon defines as follows: 'Morally, to fear, to reverence, to honor; also in the sense of religious awe and piety; to worship, to adore God.'

Cornelius surely was already accepted of God: for says Peter, 'In every nation, he that feareth God, and worketh righteousness, is accepted with Him,' and this he did. But his religious status, is further described as being a 'devout man.' There is no word in the English language, that ascribes a more full and intense religious character, than the word devout.

Webster defines, 'Devout, from devote, to dedicate.

1. 'Exercising the feelings of reverence and worship.
2. 'Given up to religious feelings and duties.
3. 'Absorbed in religious exercises—pious—reverent—sincere.'

Devout is from "*Eusebes*," the same word is rendered Godliness.—1 Tim. 2: 2; 3: 16; 4: 8; 6: 3, 5, 6, 11; 2 Tim. 3: 5; Titus 1: 1; 2 Pet. 1: 3, 6, 7; 3: 11.

Holiness.—Acts 3: 12.

Godly.—2 Pet. 2: 9; 2 Tim. 3: 12; Titus 2: 12.

It is defined by Robinson's Standard New Testament Lexicon, by piety, reverence, in the New Testament, only as directed towards God; denoting the *spontaneous feelings of the heart, Godliness, righteousness, religion*. To reverence and to worship God; "to be religious-devout."

Now, as those feelings and acts of worship were directed to the true God, what was he but a true Christian in spirit and life, if not yet in name? He "feared God with all his house," and even the soldier that waited upon him was "devout."

It is also highly probable that those "kinsmen and friends," that he had called together, were kindred spirits with him, in the worship of God. "He gave much alms, and *prayed to God always*;" he also fasted, and his prayers, alms and fasting were not pharisaical, but they "came up before God," and were "accepted."

Would you not know such a man by his fruits, to be a true Christian? His fervent piety and devotion was recognized by his servants, by all the nation of the Jews, by Peter, and by God Himself, who showed a special regard for Him, by sending an angel to confer with him, and, for his

sake, rebuked Peter, saying, "What God *hath cleansed*, that call not thou common or unclean."

Some one may say, that if he were a child of God already, why is it that Peter was to "tell him words whereby he and his house should be saved?" I answer, that God "saves us by the washing or regeneration and the renewing of the Holy Ghost."

Salvation, it is here seen, applies both to regeneration and the experience received by Cornelius. See Acts 11: 14, 15.

Cornelius knew God, whom to know is eternal life; and, like the Samaritans, only needed some one to teach him the "unsearchable riches" to which he was a full heir. Christ said, the world cannot receive the Holy Comforter; but Cornelius did receive it; hence, like the first disciples, he was "not of the world;" was not an alien. Next we consider the

TWELVE DISCIPLES AT EPHESUS.—Acts 19: 1-6.

These were recognized as disciples and believers. Their pardon of sin, and faith in Christ was not at all questioned by Paul; but "Have ye received the Holy Ghost *since* ye believed?" He well knew that they received the witness of the Spirit to their pardon, when they believed; but, with a view of "perfecting these saints," he talks to them of a full and distinct measure of the Holy Ghost, to be received "after that ye believed."

If Paul did not believe in the reception of the Spirit of God, as a personal indwelling Comforter, subsequent to conversion, his question could have no meaning at all.

It can not be denied that this language bears upon its very face the idea that true faith and discipleship does exist distinct from, and prior to the complete anointing of special power.

Either the one-work theory is incompatible with the "faith once delivered to the saints," or the apostle's question is, for the two will not harmonize with each other; hence can not both be consistent with the Divine plan.

Either Paul was out of order in asking such a question, or religious teachers are badly out of order—yea criminal—in the sight of God for not urging the same question now.

Of this glorious gift of the Spirit, these believers had not yet been apprised; but they now received it by the laying on of Paul's hands.

It will do no good to say that this was an abnormal case; that they had not been properly converted; therefore were re-baptized by Paul. Even if we admit all this, it is evident that Paul knew better than to baptize unpardoned sinners, and yet they received the Holy Spirit after baptism. But I do not think they were re-baptized.

1. Because their case is not parallel with that of the Samaritans and Apollos: "Only they were baptized in the name of the Lord Jesus."—Acts 8: 16. "Knowing only the baptism of John."—Acts

18: 25. "They said unto John's baptism."—Acts 19: 3.

These expressions signify the same thing, *i. e.*, the act of baptism as an expression of faith in Christ, and the sign of a new life.

This Christian rite was introduced under John's administration, hence is called John's baptism, in contradistinction to the baptism of the Holy Ghost, which is preeminently Christ's baptism; see Matt. 3: 11; Acts 1: 5 and 11; 16.

If the former two cases did not require re-baptism, why these Ephesians?

2. Their supposed re-baptism is based upon just what John had preached.—Ver. 4. Paul would not repeat their baptism on a reiteration of the same faith they had been baptized in.

3. Believe on Him which *should come after* him, that is on Christ Jesus. When they *heard this* (*i. e.* when they heard John thus preach Christ), they were baptized. The baptism here spoken of was in the faith of a Savior yet to be made manifest.

4. When were they baptized? "When they heard."—Emphatic Diaglot: "*When they had heard; i. e.*, "when they had heard" John "saying to the people that they should believe on Him which should come; they were baptized." The italic "*this*," in the expression "When they heard *this*," naturally connects their baptism with Paul's teaching; but that word is not in the original text at all. Remove it, and the inferences are all in favor of

the above conclusion. However, as already stated, whether baptized or not, they received the Holy Ghost in His fullness, and impartation of gifts after conversion and water baptism.

Next, on two-fold salvation, we will have the

TESTIMONY OF PAUL.—ROMANS 5: 1—5.

First comes justification by faith, through Christ: 'By Whom, *also*, we have access by faith, into *this grace* wherein we stand and rejoice in hope of the glory of God;' and even 'glory in tribulations;' and 'our hope maketh not ashamed because the love of God is shed abroad in our hearts, by the Holy Ghost, which (in this grace following justification), is given unto us.' Thus, the infilling of the Holy Spirit is not connected with justification, but with the '*also*' grace.

PAUL'S TESTIMONY CONTINUED.—EPHESIANS.

'In whom, also, *after ye believed*, ye were sealed with the Holy Spirit of promise.'—Eph. 1:13.

The gift of the Spirit, here referred to, is that which Christ designated as 'the promise of the Father,' and the 'Comforter,' which, He said, 'The world could not receive;' but the Church, with whom He already dwelt, and, in the perfected state, 'shall be in them;' hence it was not received in conversion, but, '*after that they believed.*'

That the Ephesians were truly converted and adopted into the family of God, at the time of

Paul's writing to them, is clearly recognized by him. See Eph. 2: 1, 5, 0, 19.

But, thinking that some of them had not reached the glorious temple state, the hallowed in-dwelling of God, he offered the following prayer for them, which embraces the experience that was received on the day of Pentecost: Eph. 3: in verses 2, 4, 8, 9, 11, he speaks of 'the great mystery of Christ,' 'the unsearchable riches of Christ,' which God had 'purposed in Christ Jesus,' and which he was specially appointed to preach, and make all men see what is the fellowship of the mystery.

Now, all this imports the glorious hidden life of the fully saved; hence the prayer, 'That God would grant you, according to the riches of *His glory*, to be *strengthened* with might, by His Spirit, in the inner man.'

This petition embraces the richer and higher grace, the sinless and all harmonizing '*glory*' that Christ gives to the Church.—John 17: 22, Heb. 2: 11; and the '*power*' He promised.—Luke 24: 49.

'That Christ may dwell in your hearts by faith.' Compare John 14: 23. 'That ye, being rooted and grounded in love, may be able to comprehend with all (perfected) saints what is the breadth and length and depth and height; and to know the love of Christ which passeth all knowledge.'

This prayer comprehends all the communicable fullness of Divine love, perfected in the soul

by the purification of the heart, and the gift of the Holy Spirit. See Tim. 1: 5, and Rom. 5: 5.

“That ye might be filled with all the fullness of God.”

This wonderful petition is parallel with the promise of Christ to the first Church,—John 14: 23; and that of Paul to the Corinthians.—2 Epistle 6: 16 and 19: 1.

With perfect uniformity between the labors of Christ and the apostles: both made disciples—led them through “the regeneration”—and then directed their minds forward to a purification and fullness of the Spirit of power, and love to be subsequently received.

Neither intimated that this blessed state should be attained by works, or gradual development; “But,” says Christ, “I will pray the Father and *He will give you another Comforter*,” and Paul prayed that “the *Father* of our Lord Jesus Christ *would grant them* to be strengthened with might by the Spirit,” etc.

And, lest they should think his prayer fanatical, or transcending Divine grace, he concludes by giving “glory to Him that is *able to do exceedingly, abundantly above all that we ask or think*,” and then confirms it with his own experience: “according to the power that *worketh in us*.”

This proves not only a “second grace,” but also that it was Divinely wrought.

I conclude this chapter with

PAUL'S TESTIMONY TO TITUS,

in which he fully sets forth God's way of salvation, which is, "not by works of righteousness which we have done; but according to His mercy He *saved us by the washing of regeneration, and renewing of the Holy Ghost*, which he shed on us abundantly through Jesus Christ our Savior,— Titus 3: 5, 6. Paul here lays down the moving cause of our salvation—God's mercy.

2. The procuring cause — "Through Jesus Christ our Lord."

3. The process of salvation — "Regeneration and the renewing of the Holy Ghost." The full reception of the Holy Spirit is declared to be distinct from, and posterior to regeneration,—because,

A. There could be no propriety in mentioning the renewing and abundant out-pouring of the Spirit apart from and subsequently to regeneration, if all were included in that one work.

B. Because, the language seems to have special reference to the out-pouring of the Spirit on the day of Pentecost; which was upon regenerated believers.

C. The apostle presents this Pentecost baptism, preceded by regeneration as the uniform manner in which "God saves us."

D. The Spirit baptism here referred to as following the new birth, has no allusion to the ordi-

nary refreshings of the Spirit common to a devout life; because it is represented as perfecting our salvation, began in regeneration.

E. It is also called a 'renewing' because it renews us in the true knowledge and pure image of God, as first created; hence Paul exhorts his brethren at Rome to render their 'bodies a living sacrifice' to God, and be 'transformed by the *renewing* of their minds.' that they might prove the perfect will of God.—Rom. 12: 1, 2.

To the Ephesians he says, 'And be renewed in the spirit of your mind, that ye put on the new man, which, after God, is created in righteousness and true holiness.' 4: 23, 24.

See also the following parallel texts, all describing a work after justification: 2 Cor. 3: 18; Col. 3: 10; Heb. 12: 10; 1 John 4: 17; 2 Peter 1: 3 4.

Thus, we have shown, by clear Scripture proofs, that the disciples of Christ were first justified, then received the full measure of the Spirit; that the baptism of the Spirit and entire sanctification are inclusive of each other;

And, that the order established in the first subjects of the kingdom of Christ, was carried out by the apostles and is God's uniform plan.

"O, precions, cleansing power Divine,
Thou sanctifying Holy Ghost!
Descend, and fully now refine,
As on the day of Pentecost."

CHAPTER V.

ENTIRE SANCTIFICATION A DISTINCT GRACE, TYPIFIED BY THE LAND OF CANAAN.

ALL Christian teachers agree that Israel's bondage in Egypt represents the vassalage of sin. Their deliverance under Moses, (who was a figure of Christ), their passage through the Red Sea, and song of praise foreshadow the joy of pardon; and that the sojourn in the wilderness typifies the life of the justified Christian.

Thus far all agree, because they have come over the road; but there is not such harmony as to the spiritual counterpart of the land of Canaan.

All can see that it relates to a state beyond mere justification, and, ignorant of the perfected Christ-life in the soul, the wilderness saint sees no Bulah Land between him and heaven: hence is forced to make it the antitype of Canaan.

There is, however, no Scripture for this application, and but little analogy.

Heaven is a holy place, and Canaan represents holiness. Otherwise Canaan would not be a true type of heaven at all. We will not find heaven filled with idolatrous worshipers; we will have no battles to fight, nor foes to exterminate there. Canaan represents a state of conflicts and victories; a state of probation. See Deut. 4: 25, 26; 8: 19, 20 and 30: 17—20.

As time dispels the haze that partially obscures prophetic truth, so experience lifts the veil from the heart, and enlightens the eyes of our understanding, in the wonders of grace 'that we may know what is the hope of His calling' and what the riches of the glory of His inheritance in the saints.'

It is a remarkable fact that every believer who passes through the all-cleansing blood of Jesus, at once adopts the language of Canaan, and recognizes the "land where milk and honey flows." They cease to sing of the 'foe that dwells within,' and the 'howling wilderness,' etc., and they sing a new song, of the land of cloudless day.

"A land of rest from inbred sin,
Where Jesus lives and reigns within."

But to the law and to the testimony.

If the Bible does not point to entire sanctification as our spiritual Canaan, then all our songs and human testimony will amount to nothing. Do you think, dear reader, that this will be difficult to prove by the Bible? Indeed; we have on

this point the most precious and extensive veins of Divine truth.

Jesus denominated the gift of the Holy Ghost the 'Promise of the Father.'—Luke 24: 49; Acts 1: 4, 5; hence this great blessing must have been, in a very special manner, promised by the Father.

When and to whom was this promise made?

This question leads us into a blessed region of Divine light. I humbly and gratefully acknowledge my indebtedness to the Holy Spirit for conducting me into this 'large place,' of glorious Bible truth.

We have a direct answer to the above inquiry in Galatians 3: 13—18: 'Christ hath redeemed us from the curse of the law being made a curse for us * * * that the *blessing of Abraham* might come on the Gentiles through Jesus Christ *that we might receive the promise of the Spirit through* faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man dissannulleth or addeth thereto.

Now, *to Abraham and his seed were the promises made* * * * For if the *inheritance* be of the law, it is no more of promise; but God gave it to Abraham by promise.

'So we see that the gift of the Holy Ghost was originally promised by God himself to Abraham; therefore is called by Christ 'the promise of the Father.'

Paul also informs us that this '*promise of the Spirit*' was included in the covenant that God

made with Abraham. This covenant you will find in Gen. 12: 1—7; 15: 5—7 and 17: 1—8. The blessings therein vouchsafed may be summed up in the following three promises:

‘In thy seed shall all the nations of the earth be blessed.’

‘I will multiply thy seed until they become as numerous as the stars of heaven, and as the sand upon the sea shore.’

‘And I will give unto thee and unto thy seed all the land of Canaan, for an everlasting possession.’

Now, as Paul, by inspiration, points to this ‘everlasting covenant’ as containing the ‘promise of the Father,’ we must so interpret one of these three promises; but, fortunately, they are all interpreted by the Apostle himself:

‘Thy seed, (in the singular), which is Christ.’ Gal. 3: 16.

But what of the innumerable seed promised to Abraham? His literal descendents were, indeed, numerous, but does the promise refer to them particularly? Paul says not. See Rom. 9: 7, 8. Who then? ‘Therefore it is of faith that it might be by grace, to the end, the *promise might be sure to all the seed*; not that only which is of the law, but to that also which is of the *faith of Abraham*, who is the *father of us all*—Rom. 4: 16. “Know ye therefore, that they which are of *faith, the same are the children of Abraham*.’ ‘And if ye be *Christ’s* then are ye *Abra-*

ham's seed and heirs according to the promise.'—Gal. 7: 29.

Every convert of the Cross, from the dawn of the Gospel to the close of time, constitute this great family. Thank the Lord, dear Christian reader, that we are included in the promised seed!

Now, to father Abraham and all this spiritual seed, God has, in the most solemn manner, covenanted and sworn by himself, to 'give all the land of Canaan for an everlasting possession.' How shall we understand this? Have you, dear reader, taken up your abode in Canaan—your new birth-right?

We have seen, so far, that the covenant had a spiritual import; does this point form an exception, and refer to literal Canaan? if so, there were no 'promise of the Spirit' in this covenant. But Paul says there is, and does not so interpret either of the preceding promises; hence the one under consideration must be so applied, unless we conclude that Paul was mistaken.

But would a literal application comport with the facts in the case?

Did God really give Abraham a perpetual abode in the land of Canaan? Nay 'He gave him none inheritance in it; no, not so much as to set his foot on.'—Acts 7: 5.

When he pitched his tent there, he did not recognize it as the promised inheritance, but 'he sojourned in the land of promise as in

a strange country.' He understood the promise in a spiritual sense; 'For he looked for a city which hath foundations, whose builder and maker is God.'—Heb. 11: 9, 10.

It is scarcely necessary to add that a literal application would not be true of the seed. There is nothing in the Bible, nor in the history of the Church, that would support the idea that God ever intended that, from all the nations of the earth, men and women should migrate to the land of Canaan, on becoming Christians.

As proof that the promise does not mean the literal Canaan, nor yet heaven, observe that Abraham, Isaac and Jacob dwelt in that land, died and went to heaven; nevertheless they '*received not the promise*'; God having provided some better thing for us, that they without us should not be made perfect.'—Heb. 11: 39, 40.

This is plain. The promised inheritance refers to some special blessing that is peculiar to the present Holy Ghost dispensation. Therefore, until manifest in these last days for which it was designed, the exact meaning of the promise was a secret, locked up in the Divine mind. It was the '*glory*' that was to follow the suffering of Christ which the prophets so 'diligently searched' into, and even the 'angels desired to look into.'—1 Peter 1: 10.

This Canaan state, which the prophets died without seeing, is also spoken of in Heb. 9: 8; 'The Holy Ghost, this signifying that the way into the

holiest of all, was not yet *made manifest*, while as the first tabernacle was yet standing.' But the 'veil is done away in Christ,' and Paul announces to his Hebrew brethren that we 'have boldness to enter into the holiest by the blood of Jesus, by a new and living way.'—Heb. 10: 19, 20.

The spiritual city—Abraham's ideal of the promised Canaan; for which he looked—Paul says we have finally 'come unto,' even the 'Church of the First Born'—of course, in its normal state of perfect holiness. 'The darkness is past, and the true light now shineth,' The long expected, but incomprehensible reign of the Spirit of God has appeared. As announced to the Ephesians, God 'has made known unto us the mystery of His will;' doubtless that which he committed to Abraham, wherein He promised to give His seed the land of Canaan: for the Apostle adds that it consists in the perfect unification of things in heaven and on earth, even in 'Christ, in whom also we have obtained an *inheritance*.'—Eph. 1: 10, 11.

What beautiful harmony we see in the blessed Bible. The unmanifest way into 'the holiest,' the great 'salvation' or glory that was to follow the suffering of Christ,' even the promised Canaan inheritance, that was so long veiled in mystery, is at last made known to us,' as the moral state of perfect holiness, or perfect oneness with Heaven.

The Word of God places this truth beyond doubt or cavil.

Paul positively affirms that, in the covenant, God made with Abraham, there was a certain 'blessing that came on the Gentiles through Jesus Christ,' and, in order to define the same, he immediately adds, 'that we might receive the *promise of the Spirit* through faith;' which he identifies with 'the inheritance God gave to Abraham by promise.

Now, there was no inheritance promised in that covenant but Canaan. Therefore, it follows, that the land of Canaan promised to all the seed of Abraham, (all believers in Christ) is the 'promise of the Father,' or the baptism of the Holy Ghost. Therefore all that are 'filled with the Spirit,' 'that dwell in love,' and 'in God,' and 'God in them,' have taken up their God-given abode on the temple side of Jordan. Hallelujah! Amen!!

Now, this land must be entered from the wilderness, and not directly from Egypt.

As God opened the water twice in bringing Israel from Egypt to Canaan—a wilderness life intervening between the two miraculous passages, where there was a great deal of internal strife and murmuring, but where they also had sweet manna. So, Divine power delivers from the bondage of sin and guilt. Then follows the mixed state of nature and grace; where 'the flesh lusteth against the Spirit and the Spirit against the flesh.' But, 'He giveth more grace.' As soon as we are willing to die to sin, we leave the wilder-

ness and inherit the land of full and everlasting rest in God.

SANCTIFICATION THE INHERITANCE.

Having seen that the oracles of God clearly teach that the land of Canaan is typical of the full possession of the Spirit, which is identicle with the sanctified state, we now observe that for this reason the Apostle speak of sanctification as an inheritance to be entered after justification, but in this life:

‘And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among them which are sanctified.’—Acts 20: 32.

The sanctified are here represented as possessing an inheritance peculiar to them. The persons addressed being ‘brethren,’ have access to the same.

It was not a development of the grace already possessed by them, but something that God was to ‘give’ them through the ‘word of His grace.’ It was, therefore, a Gospel privilege—a Bible state of grace.

We are told that Christ commissioned Paul a special herald of His Gospel to the Gentiles. ‘To open their eyes, and to turn them from darkness to light, and from the power of satan unto God; that they may receive forgiveness of sins, and *inheritance* among them which are *sanctified by faith* that is in me.’—Acts 26: 18.

Here, again, the sanctified are said to have entered an inheritance. And, through the light and power of the Gospel committed to Paul, the people were to receive:

FIRST.—‘The forgiveness of sins.’

SECOND.—‘An inheritance among them that are sanctified.’

To say that these are identicle in essence, would be a direct contradiction of the Word, for the coordinate conjunction, ‘and’ connects dissimilar elements. To say that they are one in point of time, is contrary to the whole tenor of the Scripture, as well as universal experience.

In witnessing the conversion of several hundred souls, I do not recollect of hearing one profess entire sanctification in connection with pardon. Indeed, I have never known preachers and old disciples to venture the assertion, until they came in contact with, and in opposition to those who witness to it as a distinct attainment.

Now, I ask, does not our Heavenly Father give us the witness of the Spirit to all that He does for us? Philemon 6.

Again, does not a Bible experience usually find utterance in Bible language? Why then do converts say, ‘The Lord has pardoned all my sins?’ ‘I have found peace with God,’ etc., but never say, ‘The God of Peace has sanctified me wholly,’ ‘Washed me whiter than snow,’ ‘Perfected me in love,’ etc? This can only be accounted for by the fact that they have received the former expe-

rience; but not that represented by the latter terms.

If entire sanctification is coincident with pardon, do not all who profess the latter and not the former, dishonor God by confessing but a part of what he has done for them? And yet I know of no minister, who insists upon believers acknowledging the sanctifying grace of God, except such as have themselves 'received the Holy Ghost since they believed.'

Some, observing that in the Bible order, this inheritance of sanctification, is entered after pardon, conclude that it refers to heaven; but it should be observed, that it sustains the same relation to Paul's preaching, that pardon does. If, therefore, the one is the direct effects of the Gospel, the other is also; each of course, to be induced by their respective Scripture promises, and in their proper order.

Therefore, under this commission, the great Missionary says: 'I showed *first* unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and to the Gentiles, that they should *repent* and turn to God, and do works meet for repentance.'

I leave out the italic '*then*,' it not being in the original, nor other versions. The meaning evidently is, that in all these places he preached repentance *first*. The translators, knowing nothing of the successive degrees in Gospel salvation,

thought it necessary to insert 'then,' to complete the Apostle's meaning.

Jesus did not say 'an inheritance among them who had gone to heaven,' nor yet 'among them that were sanctified at death,' as some would teach; but 'among them which are sanctified *by faith* that is in Me.'

So this inheritance is entered by faith. 'Now faith comes by hearing, and hearing by the word of God.' It is, therefore, a Gospel privilege—something in the Father's will for His children—yes, 'this is the will of God, even your sanctification!' This Canaan of perfect love, being only accessible by faith in the preached Gospel, must be entered in this life.

After acknowledging that the Ephesians had been 'quickened,' 'saved by grace,' and were 'fellow-citizens with the saints,' the Apostle speaks to them of an 'abounding wisdom' of God and the deep mystery of His will, 'according to His good pleasure, which He hath purposed in Himself.' That in the dispensation of the fullness of times, He might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in Him. 'In whom also *we have obtained an inheritance.*—Eph. 1: 8—11.

The Apostle, thinking it probable that some of these brethren had not yet entered this promised land, and ever solicitous for the 'perfecting of the saints,' adds, 'Wherefore, I also, after I heard of your faith in the Lord Jesus, and love unto all

the saints, cease not to give thanks for you making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of this inheritance in the saints'—15: 18.

It appears to me that I should emphasize every thought in this wonderful prayer, that was offered for these members of the household of God.

Is not here a second work taught? Paul had heard of their 'faith and love,' and then prays that *God would give them* a knowledge of this glorious inheritance of wisdom, light and power, which implies an experience of the same.

Parallel with this is the Apostle's prayer for the Colossians. Having learned of Epaphras their 'love in the Spirit,' he says: 'For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding.' Col. 1: 8, 9.

The object of this second and wonderful grace, we are informed, is, 'That ye might walk worthy of the Lord unto *all pleasing*, being fruitful in every good work, and increasing in the knowledge of God.'

When the heart is made 'pure even as He (Christ) is pure;' we can 'walk even as He walked.' When God 'walks in us,' it will be 'all pleasing' in His sight, not up and down, crooked and straight, now pleasing, then displeasing. The purged vine will also produce all good, and more abundant fruit, and 'increase' more rapidly than before. Paul continues the description of the higher life thus: 'Strengthened with all might, according to His glorious power, unto all patience and longsuffering, with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers of the *inheritance of the saints in light.*' 11: 12. Halleluiah! What a land of wonders, and full of the excellent glory!

Those who have crossed the Jordan of death (to sin), are in the '*inheritance of the saints in light.*' What does this mean? Why 'the Lord thy God is thy everlasting light;' for 'he that dwelleth in love, dwelleth in God, and God in him,' and 'God is light, and in Him is no darkness at all.' And in those who have advanced from the wilderness or mixed state, to the 'new commandment' of 'perfected love,' we are told, 'the darkness is past, and the true light now shineth.'

Again, 'if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus, His Son, cleanseth us from all sin.' The inheritance of the saints consists, therefore, in dwelling in the pure light of God, and freedom from all sin.

Let us follow the Apostle a little farther. He tells us that the great burthen of his ministry was, not for sinners, but 'for you to fulfill the word of God,' or preach the fullness of the Gospel of salvation; 'even the mystery, which hath been hid from ages, and from generations, but now is made manifest to His saints—to whom God would make known what is the riches of the glory of this mystery—among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man in all wisdom, that we may present every man perfect in Christ Jesus.'—1: 25—29.

Here the mysterious inheritance is said to consist in having 'Christ in you—the hope of glory'—and being made 'perfect in Christ Jesus.'

What a magnificent picture of this delectable land the blessed Spirit has drawn in these two chapters! It appears to me that all the wisdom and energy of the Holy Ghost has been employed in efforts to find language adequate to describe the greatness and absolute importance of this higher Christian grace, and sublime enough to portray its exceeding beauty.

Behold, it is '*all patience, long suffering, with joyfulness, all wisdom and prudence,*' and the very '*Spirit of wisdom,*' it is the '*inheritance of the saints in light,*' yea, '*the riches of the glory of the inheritance,*' and it is '*all might,* according to *His glorious power.*' 'The working of *His*

mighty power,' even the '*exceeding greatness of His power.*'

We may conclude this glorious description with—Eph. 1: 4. 'That we be *holy* and *without blame* before *Him in love.*' Can you not see, dear reader, that an experience combining all these, is of paramount importance? Is it not the chief good of the kingdom of grace?

The above perfectly agrees with the promises of Christ to His disciples and the sublime experience they received on the day of Pentecost, and exemplified in after life. Through this '*glorious power,*' the world was brought down before God in penitence. No wonder, therefore, that God would make known to all the saints '*the riches of the glory of this mystery.*' No wonder that Paul '*also labored, striving according to His working*' to '*present every man perfect in Christ Jesus,*' and it is no wonder that satan rages whenever this glorious inheritance is presented to the people in its Gospel light, because it is the very power that is to demolish his vile kingdom.

Thus far, I have shown that the Canaan inheritance presented to all the seed of Abraham—all Christians—is positively declared to be the gift of the Holy Ghost; and sanctification, and these are inclusive of each other. Now for the edification of the reader, let us look at this

INHERITANCE AS SET FORTH IN THE PROPHETS.

The prophetic eye of Israel's sweet Psalmist saw this delectable land, and exclaimed: 'O, ye

seed of Abraham, His servants, ye children of Jacob, His chosen. He is the Lord our God. His judgments are in all the earth. He hath remembered His covenant forever, the word which He commanded to a thousand generations. Which covenant, He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and unto Israel for an everlasting covenant; saying unto thee, will I *give* the Land of *Canaan*, the lot of your *inheritance*.'—Psalm 105: 6—11.

The only reasonable interpretation of this language is that the seed addressed are spiritual seed or believers; and Canaan the spiritual 'inheritance of the saints in light.'

Who would suppose that one spot of earth were so much better than all else as to be the subject of such a sacred and oft repeated promise, solemnized even by the oath of the Almighty. A covenant vouchsafing a portion of land, could not be everlasting, for the 'earth shall be burned up.'

This covenant, we are told, God 'confirmed unto *Jacob for a law*, and to Israel for an everlasting covenant saying, 'unto thee will I give the land of Canaan.'

The covenant concerning the land of Canaan, a law for Jacob—the Church!

How is this?

Simply thus: entire sanctification is identicle with perfect love; and love is the fulfillment of the law.'—Rom. 13: 10.

'Yea, 'All the law is fulfilled in one word, even this, 'thou shalt love thy neighbor as thyself.'—Gal. 5: 14.

You see, dear reader, that precious country where 'flows milk and honey,' is love, 'sweet love, out of a pure heart.' 'He that dwelleth in love dwelleth in God, and God in him.

O! blissful 'inheritance of the saints in light,' for God is light!

In Isaiah 32: 1, 2, Christ is announced as a 'King that shall reign in righteousness,' as 'a hiding place,' 'rivers of water,' 'shadow of a great rock.' Then follows the desolation of the dark age, 'when, upon the land of my people shall come up thorns and briars.' This shall continue 'until the Spirit be poured on us from on high,' and, as a result, we are told 'the wilderness be a fruitful field, and the fruitful field be counted for a forest.'—13—15.

This is very plain truth for our day. The barrenness of the Church terminates with the outpouring of the Spirit, when she merges from a *wilderness* state into that of a fruitful field.

But, when the original life and power is thus restored, she shall be hated and persecuted by the old serpent, the accuser of the brethren.' She will excite much suspicion, and be renounced as a 'forest'—a jungle of fanaticism. 'But wisdom is justified of her children.' Let all who thus renounce this work, consider the result. for, 'Then

judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.'—16.

When the light comes, and the command to 'pass over' this Jordan, and the 'promised land possess—the land of perfect holiness,'—all who refuse will find 'judgment in the wilderness.'

Darkness is the inevitable result of rejecting the light of full salvation. Refusing the 'more grace,' 'that which they have shall be taken away from them.'

With many, indeed, it is only 'that which they seem to have'—the mere 'name to live'—that vanishes before the searching light of the pure Gospel of God.

He, who will take the pains to notice, will find, as a rule, that complaints of the Church's, deadness, and failure of revival efforts constitute the reports that come from places where holiness had been definitely preached and rejected.

Though men brand this as confusion and an evil work, the Prophet has declared 'the work of righteousness, quietness and assurance forever.'

And, praise God, all who have ceased from the wilderness,

"roam through weary years
Of inbred sin, and doubts and fears,"

now 'dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places.'—16—19.

This chapter clearly teaches the transition of the Church from a wilderness to a glorious and

fruitful state, and identifies that change with the 'promise of the Father,' or outpouring of the Spirit.

In connection with the preceding read Ezekial 36: 25—29. Though addressed by the prophet to the Jewish nation, which was a type of the Church; this is clearly the language of Gospel salvation. It denotes deliverance from the Babel of sectism and carnality, of which the return from Babylon was typical.

In this Divine transformation we have the following features:

I will purify you from all 'filthiness' and save 'you from all uncleanness.'

2. 'I will put my Spirit within you.' Here is a clear allusion to the covenanted promise, of the Father, to all the seed of Abraham, which Paul said, 'came on the Gentiles through Jesus Christ.'—Gal 3: 14. If we were to apply this to the Jewish nation, when returning from literal Babylon, it was not fulfilled. It is only in the 'last days,' saith the Lord, 'I will pour out my Spirit upon all flesh.'

3 'I will gather you out of all countries.' That is, I will unite them all in perfect love and 'fellowship with the Father and with His Son,' and 'one with another.' 'For he that sanctifieth, and they which are sanctified are all of one.'—Heb. 2: 11.

Perfect purity solves the problem of Christian union thoroughly. Though it does not, at once,

remove all error from the head, it purges the heart from all carnality—the real source of all ‘envy, strife and division’—and thus ‘gathers out of’ all the disintegrated parties of Christendom a united force for God. They do not necessarily sever their former church relations, but what is far more important, they are completely emancipated from the inglorious coop of party spirit, and party interest; and united in the common cause of human salvation.

4 ‘I will bring you into your own land, that I gave to your fathers.’ Now Paul says that this land was given to all believers.

He does not even interpret the covenant as including a promise to give the natural offspring of Abraham the literal Canaan. Neither did God feel Himself bound by His oath to give Abraham an inheritance therein.

The promise then, being spiritual, must be so understood in this Scripture, which beautifully harmonizes with the Bible throughout, in identifying the ‘promised land’ with perfect purity, ‘fullness’ and ‘unity of the Spirit.’

The above interpretation is positively confirmed by the prophet, Amos 9: 11—15, ‘In that day will I raise up the tabernacle of David, that is fallen, and close up the breeches thereof; and I will raise up his ruins, and will build it as in the days of old; that they may possess the remnant of Edom and all the heathen, which are called by

my name, saith the Lord that doeth this. Behold 'the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And *I will bring again the captivity* of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them; and I will plant them upon *their land*, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

This prediction, all can see, is of the same import the two preceding are. If you turn to Acts 15: 14—17 you will find that the Apostle James quotes from the above prophecy, and applies it to the salvation of the Gentiles; hence we have inspired authority for applying these prophecies to full Gospel salvation.

Therefore, entering the land that God gave to the seed of Abraham, simply means induction into the glorious state of entire sanctification.

But we must not close without giving the the prophet Zechariah a chance to add his testimony in confirmation of the above fact.

As he beholds from the mount of inspiration

"The land of rest from inbred sin,
Where Jesus *lives and reigns within*."

His soul is filled with the music of praise; and as if anticipating the joyful hallelujahs that incessantly go up from the Church in this borderland of heaven, he cries out, saying, 'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord, in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah, His portion in the *holy land*.'—2: 10—12.

As here foretold, the Lord has come, many nations have been joined to Him; but not gathered into literal Canaan.

Therefore, the '*holy land*' where Christ dwells in the midst of His people, and inherits Judah—the Church—is a moral state, as the name itself implies; for it is only when 'the temple is holy' that 'ye are the temple of God,' or that ye are indwelt of the Lord, and have part in the holy land.

In chapter 13: 1, 2, we are told that, 'in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness.

This two-fold remedy justifies us from all the sins we have committed and, when light has revealed the impurity of our inherited nature, faith again touches the atonement, and the soul is

made 'whiter than snow.' Immediately following the above text, the prophet adds:

'And it shall come to pass in that day (the day of the open fountain—Gospel day), saith the Lord of Hosts, that I will cut off the name of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets, and the unclean spirits to pass out of the land.'

When we come to this fountain of cleansing every idol, every Canaanite must be put to death, and the land of our inheritance, cleansed from every unclean spirit.

This holy seer concludes his sublime prophesy, in the following beautiful, and highly figurative language. 'In that day,' after announcing the coming of Christ—2: 10, every salient reference to the work of redemption is referred to 'that day,' meaning of course, the present reign of the Spirit of grace; see 13: 18, also 12: 2—11, where it is anon used with reference to the destruction of Jerusalem: 'In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and the pots in the Lord's house shall be like the bowls before the altar; yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; * * * and in that day there shall be no more the Canaanite in the house of the Lord of Hosts.'—14: 20, 21.

This is a lively picture of the all absorbing nature of perfect holiness, in which the soul is so transported and swallowed up that it 'shall be in

him a well of water, springing up into everlasting praises to God and the 'beauty of holiness.' Such will necessarily appear hobbyists. The whole 'body being full of light; the eye will be single;' they 'see Jesus only.' Yea, they determine to know nothing, save Jesus,' the uttermost Savior. Everything dwindles into insignificance before the crowning glory of holiness.

Being 'pure in heart,' they '*see God*' in all His works, and desire everything in the universe to bear the insignia of 'holiness unto the Lord.' Instead of a precept of the Divine law; a mere point in the way, the fully renewed soul finds that perfect 'love' sums up 'all the law,' and holiness is the 'high-way' itself.

Hence it properly enters into, and governs every minutia of life.

Holiness a hobby! Why no person this side of hell, has anything to do but drink in the holiness of God, fulfill its obligations in our several relations, and show forth its Divine power and beauty. Yes, holiness shall be written upon the bells of the horses, upon every pot in Jerusalem—the Church—and 'her merchandise and her hire shall be holiness unto the Lord.'—Isa. 23: 18. It is the one only trade-mark in all God's 'holy mountain.' It shines in the kitchen, and pervades all business; for we should cook, eat and drink, and do all things to the glory of God, and the promotion of holiness.

Now, it is expressly said, that 'in that day'—*i. e.*, in the present—Holy Spirit dispensation,

and wherever this glorious reign of holiness is established.' *In that day there shall be no more the Canaanite in the house of the Lord of Hosts.*

Holiness is here identified with the extermination of all Canaanites: hence the taking of the land of Canaan is typical of entering the state of perfect purity, after leaving Egypt—the sinner's bondage—and passing through the wilderness, or justified state. How, I ask, can we account for the idea of the Canaanites being in 'the house of God, which is the Church of the living God,' in this Gospel day, unless we interpret them as representing the manifestations of the flesh, or inbred depravity; which Paul says, 'wars against the Spirit;' which 'sin in the flesh,' Christ having 'condemned,' is now under sentence to be '*crucified*' and entirely '*destroyed*;' just as God gave orders that not a Canaanite should be spared alive, and every trace of their idolatrous worship should be blotted out of the land.

What a striking figure of the work of our Joshua, who leads us into the Canaan of perfect love; 'destroys the works of the devil;' 'makes an end of sin, in us, and perfects forever them which are sanctified.'

The passage of the Red Sea, as far as I am aware, is believed by all to represent justification; Yet the Scriptures are far more explicit in applying the passage of Jordan, to the entrance of perfect holiness.

In reading the exodus from Egypt the new born soul, looks into the mirror of his own expe-

rience. So all who have entered the rest of faith, the glorious sabbath of the soul, find in the passage of Jordan and triumphs of Canaan, an exact counterpart to their experience.

But many yet 'disbelieve the Lord in this thing,' and disobey His orders, to drive out and destroy these inborn foes; hence, they infest the house of the Lord—pride, anger, malice, covetousness, self-will, impatience, unbelief, etc. These destroy the peace, canker all the fruit, and paralyze the power of the Church; as the Lord hath said: 'Those which ye have left remain of them, have become pricks in your eyes, and thorns in your sides, and snares, traps and vexing scourges.'—Numbers 33: 55, and Joshua 23: 13.

Hear again what the spirit saith: 'And his father, Zacharias, was filled with the Holy Ghost, and prophesied, saying: 'Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of his servant, David; as He spake by the mouth of His Holy prophets which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He sware to to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him *without fear, in holiness and righteous-*

ness before Him all the days of our life.'—Luke 1: 67—75.

Here, we are told that, 'in remembrance of His holy covenant,' God was 'about to perform the mercy 'promised to our fathers,' 'the oath which He sware to Abraham.' Now, the great blessing vouchsafed in that covenant, to the seed of Abraham—(Christians.—Gal. 3: 7—29)—was the land of Canaan, which the Holy Spirit thus interprets:

1. 'That He would grant unto us, that we, being delivered out of the hand of all our enemies'—*i. e.*, Canaanites or inbred sin—for nothing but sin prevents from serving God. Therefore, says Paul, 'Being made free from sin, and become servants to God, we have our fruit unto holiness.'

2. 'Might serve God *without fear*;' that is, in 'perfect love,' which 'casts out fear.'

3. 'In holiness and righteousness.' This is parallel with the passage in Zechariah, which identifies the reign of holiness with the extinction of all Canaanites; this interprets the promised Canaan as consisting in the possession of the Holy state.

4. 'Before Him,' not before men who judge unrighteously, but before 'God, who knoweth the hearts,' the holy can walk and be perfect.

5. 'All the days of our life,'—praise God! In this 'holy land,' the purified are constantly 'kept, by the power of God,' 'holy and without blame before Him in love.'

That you may see, dear reader, that the moral state just described, is the antitype of Canaan, I

place side by side the covenant and its explanation by the Holy Ghost.

'O, ye seed of Abraham, His servant, ye children of Jacob, His chosen. He is the Lord our God. He hath remembered his covenant forever * * which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

'Saying, unto thee will I give the land of Canaan, the lot of your inheritance.'—Psalms 105: 6—11.'

'To perform the mercy promised to our fathers, and to remember His holy covenant; the oath which he sware to our father, Abraham.'

'That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.'—Luke 1: 72—75.

Speaking of the same everlasting covenant, the Holy Spirit inserts deliverance and holiness just where the original has the land of Canaan; therefore, as already demonstrated, the real land of promise is holiness of heart, and all its concomitant blessings.

This accounts for the fact that the prophets so often associated the idea of purification with bringing into the land, and also the New Testament frequently identifies sanctification with

'inheritance; and, as holiness is the everlasting inheritance of the saints, we can have it now. O, blessed truth!

"We now the promised land possess—
The land of perfect holiness—
Where streams of milk and honey flow,
And rich supplies in plenty grow."

It is true, the final location of our 'inheritance is reserved in heaven for us,' but the eternal *state* of our inheritance is perfect holiness, which must be entered *now by faith*, and *through the blood of Christ*. Heaven is both a *state* and *place*, and as no one can enter and enjoy that holy place who is not perfectly conformed thereto, there must, of necessity be a complete assimilation of our present inheritance, or *heaven state* to our future inheritance, or *heaven abode*.

Therefore, 'Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the Word; that He might present it to Himself a glorious Church not having spot or wrinkle, or any such thing; but that it should be *holy and without blame*.'—Eph. 5: 26—27.

He brings her into the inheritance of the fully sanctified, preparatory to her pure angelic home.

That the reader may take in, at a glance, this harmonious array of Bible truth, I close this chapter with a catechetical epitome of the same.

Question. What did God promise in the covenant He made with Abraham?

Answer. 1. In thy seed shall all the nations of the earth be blessed.

2. 'I will multiply thy seed until they become as numerous as the stars of heaven, and as the sands upon the sea shore.'

3. 'I will give unto thee and thy seed all the land of Canaan for an everlasting possession.'

Q. Who is the seed spoken of in the first promise?

A. 'He saith not, 'and to seeds as of many, but as of one. And to thy seed, *which is Christ.*'—Gal. 3: 16.

Q. Who are the numerous seed of the second promise?

A. All who are 'of the faith of Abraham, who is the father of all that believe.'—Rom. 4: 11, 12. 'Know ye therefore that they which are of faith, the same are the children of Abraham.' 'And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.—Gal. 3: 7 and 29.

Every child of God, from the beginning of the Gospel of Christ, to the close of time, constitute this great family.

Q. What did God promise to give every one of His spiritual seed, or all Christians?

A. All the land of Canaan.

Q. How did Christ interpret this promise of the Father?

A. He applied it to the baptism of the Holy Ghost; 'power from on high.'—Luke 24: 49 and Acts 1: 4, 5.

Q. When began the fulfillment of the promise?

A. On the day of Pentecost.

Q. Have we positive proof that the promised Canaan is identical with the gift of the Spirit?

A. Yes. In the third of Galatians, Paul says: 'That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the *promise of the Spirit* by faith.' The blessing promised to Abraham for all believers is declared to be the promise of the Spirit; and, in verse 18, it is identified with the '*inheritance*' that God promised. Now, the inheritance promised was the land of Canaan, which, therefore, represents the full possession of the Spirit of God.

Q. Who have entered this inheritance?

A. 'Them that are sanctified.' See Acts 20: 32. 26: 18.

Q. Is the baptism of the Spirit and entire sanctification one and the same thing?

A. Yes. By sanctification we are purified unto the Lord, and the Holy Spirit is the Refiner's fire that takes away all our dross, or impurity.

Q. How do we enter this holy land?

A. By faith; 'That they may receive forgiveness of sins, and *inheritance* among them that are *sanctified by faith*.' 'Therefore, it is by faith that it might be by grace, to the end the *promise* might be sure to *all the seed*.'—Rom. 4: 16. 'Purifying their hearts by faith.'—Acts 15: 9.

Q. How is the inheritance conveyed to us?

A. It is bestowed on us by our Father in heaven, in His last will and testament. 'THIS IS THE WILL OF GOD, even your sanctification.'—1 Thes. 4: 3. 'By the which will we are sanctified through the offering of the body of Christ.'—Heb. 10: 10.

Q. Who are embraced in the will, as entitled to enter this inheritance?

A. Such only who have already become the seed of Abraham or the children of God. 'To the end the *promise* might *be sure to all the seed*. 'And if ye be Christ's then are ye Abraham's seed and heirs according to the promise.'—Gal. 3: 29.

Q. Who did Christ say could not receive the promise of the Father?

A. The world—the unconverted. 'And I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive; because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.'—John 14: 16, 17.

Q. In New Testament order, what do we receive when we first believe on Christ?

A. The pardon of all our sins and adoption into the family of God.

Q. What after we believe?

A. 'After that ye believed, ye were sealed with the Holy Spirit of promise; which is the earnest of our inheritance.'—Eph. 1: 13, 14.

Q. What two events in the history of Israel typify the *works* of regeneration and entire sanctification?

A. First, The exit out of Egypt and passage of the Red Sea, represent the soul's emancipation from the bondage of sin, and the convert's song of joy and victory.

Second, The passage of Jordan represents our death to inbred sin, and spiritual resurrection in the perfect image of Jesus. The falling of the walls of Jericho, to my mind, is a striking figure of the demolition of the partition walls of selfishness and sectarianism that so commonly obtain precedence in the impure heart.

Both the Red Sea and Jordan were parted by the miraculous power of God; as regeneration and entire sanctification are each, distinctively the work of the Lord.

Q. What, in the history of Israel, correspond with the *states* of justification and perfect holiness?

A. The former grace is strikingly pre-figured by the wilderness life. There they exulted in the past victory at the Red Sea; as the justified often animates his heart by singing:

"Happy day,
When Jesus washed my sins away."

But, like the merely justified, their's was a mixed state; they were provided with manna from heaven, and 'drank of that spiritual rock, which

was Christ,' and yet they were troubled with distrust; they murmured at the providences of God; they inclined to worship the work of their own hands, and in heart turned back to Egypt. What a prototype of the pleasure that men take in blowing the trumpet of self praise—in telling and often magnifying what great things were accomplished under their labors; and also of the large numbers who annually go back into servitude to sin.

But the Canaan life very fitly represents the entirely sanctified state, or that of 'perfect love,' where the soul is subject to desperate assaults from the combined forces of darkness; and yet dwells in everlasting day, and has constant victory over all sin. In this holy land 'perfect love' reigns without a discordant element, the 'mountains drop sweet wine,' and the tranquil soul drinks in the deep and everlasting river of God's peace.

Another point of analogy is this: In Egypt they lived upon the natural products of the land; in the wilderness they were supernaturally fed; but when they reached Canaan the manna ceased, and their wants were abundantly supplied in the rich products of the soil. What does this mean, if not the fact that the sinner's life, though dark and unhappy, is the spontaneous outgrowth of the heart? It requires no effort to sin. He has no other proclivity. Indeed, he scarcely takes cognizance of his sin. The profane man will swear and not notice it. Sin dwelling

in the heart, will sin itself, and, if unrestrained by the law of grace, the soul rushes on to destruction like a down-grade train, with high steam and no brakes. But let the sinner come to Christ and obtain pardon. Before entering upon the new life he imagines what a hero he will be for Christ; but he finds himself badly disappointed. Notwithstanding his warm love for Jesus, and his fervent desire to serve Him, he finds in his nature a strong counter current. I have heard many say that they could formerly serve the devil with perfect ease; but find it up-hill work to serve the Lord, and yet they gave every evidence of justification.

It is true a new and loyal nature has been planted in the heart, but the old inbred nature remains; hence, his religious career is urged on against the tide of nature, by a combination of powerful motives.

His is the religion of effort, and not the spontaneous out-flow of his nature. But is this the best God can do for fallen humanity? If satan can incline the heart of man to move, with perfect ease, in the drudgery of his will, can not the Almighty give us an equal appetency for His sublime service? If the devil can make a man 'free from righteousness,' can not God from 'unrighteousness?'

Yea, verily, when the Jordan of death to sin is passed, devotion and obedience to the Lord becomes the natural out-flow of the soul; with David

we can say, 'All my springs are in Thee.' God is the spring of all our actions. 'He unites our heart' to do His will; that is, He blends all our desires into perfect harmony with His holy law.

Not a single point in our affections or wishes diverge from His.

This is the perfect soundness of the soul; its normal attitude towards its Maker. All motives, so essential to the support of the soul in the former state are no more needed. We no more serve God because a duty, for the sake of the cause, for fear of hell or the desire of heaven.

If all these things were struck out of existence, the attitude of the soul, in perfect love to God would remain unchanged, and its devotions flow on all the same. Because the soul is so enraptd with the Deity; so swallowed up in His will; that it would keep right on delighting in, and adoring the God of boundless love, its only center of attraction.

In this holy state, the soul brings forth its rich fruitage of praise and glory to Jesus, just as naturally and freely as the fertile valleys of Canaan produce the enormous clusters of vintage.

Therefore, 'he who has entered into his rest has ceased from his own works;' and God 'works in him to will and to do of His good pleasure.'

God is the source of every desire in the heart, where He alone dwells; hence, to follow every in-

clination of the soul is but to fulfill all the will of God. Hallelujah! What unbounded freedom!

This is religion made absolutely natural. Not second nature, but *first* nature. The full restoration of the moral image of the Creator.

In conclusion, let it be remembered that Canaan was entered subsequently to the wilderness; therefore, every text that we have adduced to prove that 'this land' typifies perfect holiness, proves that this glorious state is a distinct attainment after justification.

If the miraculous passage of the Red Sea represents a moral change—*i. e.*, regeneration—is it not reasonable to believe that the parting of the waters of Jordan, pre-figure a second moral change?

Since none but the 'seed of Abraham'—'they that believe'—or 'they that are Christ's.—Gal. 3: 7, 29—are 'heirs' of this inheritance;' then it follows, as the absolute and fixed order of God, that we must *first enter the conditions of the will*; must first be adopted into the family, and thereby become an 'heir of the promise,' before we can present our claim before God, and obtain our 'inheritance among them that are sanctified by faith.'

So reads the last will and Testament of God.
Who shall presume to change it?

"O, ye that roam through weary years,
Of inbred sin and doubts and fears—
A bleak and toilsome wilderness,
Come to the land of rest and peace."

CHAPTER VI.

THE SECOND GRACE INFERRED FROM THE SEEMING IMPRACTICABILITY OF THE SCRIPTURES, WHILE IN THE MERELY JUSTIFIED STATE.

MY NEXT proof, of a second work of grace, is based upon the fact, that men and women, in the merely justified state do not, and generally feel that they cannot live up to the Bible standard.

Thirteen years of experience, observation and conversation among faithful believers in this initial grace, clearly evince to me that there is an underlying sentiment, quite common, that the Bible is not altogether practical; that it is a pure, and perfect standard which all should aim at, but no one can expect to measure up to, in this life, or at least is very difficult. This semi-infidelity often crops out in expressions as follows: "I am *striving* to do the will of God;" "I am trying to live *as near right as I can*;" "I want to obey God just as far as it is possible." These, and similar expressions, very common, all betray a half

suppressed conviction, that the requirements of the Bible are somewhat beyond our capacity, in our present situation. They would revere the Bible as all-right, hence ascribe their shortcomings to the peculiar circumstances with which they are surrounded.

The fretful mother thinks, if she were not harrassed by so many children and house-hold cares, she could live in perfect patience. The toiling poor fancy, that plenty of this world's goods would fill their hearts with constant peace, gratitude and devotion to God; while the rich suppose their circumstances less compatible with a holy life, than the former class. The business man hopes to enjoy the fruition of unbroken "fellowship with the Father and with the Son," after retiring from active life. Some ascribe the vexations, that interrupt their religious enjoyment to physical infirmities. Others blame their neighbors, and not a few their preacher or Church, that they cannot get on better in religion, and enjoy, constantly, the river of peace, and fulness of God, vouchsafed in the Bible.

Now, whether we attribute this discrepancy to the impracticability of the Bible, or the incongeniality of our condition in life, we impeach the goodness and wisdom of God. We either cast upon Him the blasphemous reflection, that He did not know the circumstances, to which we are necessitated in this world, or lacked the ability to give us a religion adapted thereto.

But the "more grace," solves the difficulty. It shows us that the trouble is not in the Bible, nor external surroundings, but a want of internal conformity to God, and His holy law.

Christ says, "My commandments are not grievous." "My yoke is easy, and my burden is light." By His yoke and burden, He evidently meant all the obligations, imposed by the laws of His kingdom; hence, there must be a state of grace in which it is perfectly easy to fulfill all the will of God.

Have you, dear reader, reached this point? Can you pull sweetly in all the ethics of heaven, laid down by the Son of God? Suppose we try His sermons.—Matt. 5 and 6, and Luke 6. Do you feel blessed (happy) when you are persecuted? and can you "rejoice and be exceeding glad," when "men revile you, and say all manner of evil against you?" Do these joyful feelings naturally spring up in your heart under such circumstances? Should this treatment come from an unexpected source, from your own brethren, and excited by jealousy, would there be no response in your heart, but emotions of love and joy? No feelings of resentment, nor tendency to anger?

Christ says, "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." "And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also." Again, "I say unto you, love your enemies, bless them that curse you, do good

to them that hate you, and pray for them which despitefully use you."

Is this an easy yoke for you? do you possess a nature that is in perfect harmony with these precepts: a heart that delights in them with no opposite inclination? If not, then regeneration has not inducted you into "*this grace* wherein we stand, and rejoice in hope of the glory of God," and even "*glory in tribulation.*"

Now there is nothing unreasonable in these precepts; in fact they, and the sermons of which they are a part, contain the sublimest moral philosophy of Jesus; the fundamental principles of his kingdom. If ourselves, and all we possess, be given over to God, which is our reasonable service, what concern is it of ours, if aught be taken away? Shall we "want any good thing?" And if we are "made perfect in love," or "renewed in the image of God," who is love, it will be just as easy to love our enemies, and those that hate, and despitefully use us, as our friends; because there is nothing but love in the heart, to flow out toward all men, under all circumstances. And, as "love endureth all things," "beareth all things," and "worketh no ill to his neighbor," where only love dwells, there is nothing that inclines to resent, or requite evil.

Therefore, the words of Christ hold good, even in the above precepts. They are indeed "easy" and "light," in fact spontaneous. But this glorious truth is about as incredible to the

merely justified, as perfect innocence is to the sinner.

I have found but few in the first degree of grace, that can believe Christ's pure doctrine of non-resistance.

We cannot wonder at this, since Christ said to His unsanctified disciples, "I have many things to say unto you, but ye cannot bear them now." —John 16: 12.

It is very difficult to receive truth; that is directly opposite to our nature.

Again, I ask, have you a faith that, "takes no thought for the morrow," "what ye shall eat, wherewith ye shall be clothed?" Are not all frettings and murmurings; every dirge of complaint, and all tormenting fears, inconsistent with a life of perfect trust in God?

Here, again, old and young, in the justified state, manifest their need of elevation to the higher plan, or "more excellent way," of charity that believeth all things."

Let us now form a yoke of another class of Scriptures, and see how "easy" it sets.

"Whether, therefore, ye eat or drink, or what soever ye do, do all to the glory of God." 1 Cor. —10: 31.

"And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."—Col. 3: 17.

"Be ye holy in all manner of conversation."—1 Peter 1: 15.

I pray you, dear reader, to solemnly consider

these Scriptures; for by them we must be judged. They make no unreasonable demands.

The first simply asks you wholly, and exclusively to answer the original end of man's creation, *i. e.*, the glory of God. But it is impossible to do this, until, by the Redeemer's blood, we are restored to man's original purity.

In the redemption of our dead and lost souls, God has laid us under a thousand fold greater obligations to serve Him, than Adam was. Having been bought with an infinite price, we are no more our own: therefore we have no right to do, or say aught, except as an agent for Christ, to whom we belong; hence in His name and exclusively for His glory.

Compare with this, the foolish jesting, vain conversation, and sometimes even corrupt communication among professors. Look at even preachers, spending God's money to gratify the unnatural, and unholy appetite for tobacco, and thereby defile the temple of the Holy Ghost.

Behold, in the Church, the great sin of pride; why is it that converted sisters do not "dress as women professing Godliness?" Why, even Christian mothers, waste the Lord's means, consume precious time, starve mind and soul, and even impair the body, to conform themselves and children to this corrupt world. They desire to glorify God; but, by their foolish adornments, they provoke Him to His face; violate, not only the Word of God, but the dictates of good sense

and the true principles of civilization. Is this all to the glory of God?

There is the converted worldling. He feels the obligations of a consecrated life, and although he is taught that in regeneration he became dead to the world; yet he finds in his heart, something that strongly gravitates from God, to this world. He is pained at this inbred foe; and knows that he needs more perfect deliverance; but for the want of definite teaching, he does not know how to obtain it. Therefore, he either gives up the struggle, or is forced to fight the devil and the world without; and at the same time carry on a civil war at home; an oppressive yoke indeed.

The timid soul, is ever dreading the yoke of Christ, and trembling beneath His burden. He cannot understand why the way is so hard for him; when Christ represents it as "easy." If very faithful he may, in a small measure, obtain, by growth, the "glorious liberty of the sons of God;" which it is the office of the Sanctifier to confer in an instant, through faith.

The former develops power to repress indwelling evil; the latter consumes it, and "strengthens with all might."

But without being made "first pure," growth is so obstructed, that the faint-hearted believer, seldom triumphs over the man-fearing spirit. For the want of a Joshua, to lead them over into the land of "perfect love," wherein is "no fear," many of these become weary of the yoke, and

turn back to Egypt. Others are goaded on through a sense of duty and fear of hell; always quailing before the cross as if about to be immolated.

We might mention the sensitive man. He knows his pardon, and sincerely endeavors to fulfill all righteousness; but finds himself still beset with, and often overcome by an unrighteous temper. He reads this promise: "Great peace have they that love thy law, and *nothing shall offend* them." He knows that he loves God's law, yet many things offend him. He wonders at this disparity, not knowing, that he is not yet in the promised land. He reads again, that "God will keep him in perfect peace whose mind is staid on Him;" but he is unable to comply with the condition: he finds something within that makes him "*prone to wander from the God he loves.*" To love his enemies, "lay aside all anger and malice," and "overcome evil with good;" he finds anything but an easy yoke, and light burden.

Once more, we read in the pure law of Christ, "*In everything* give thanks; for this is the will of God in Christ Jesus;" "*Giving thanks always for all things* unto God and the Father, in the name of our Lord Jesus Christ." 1—Thes. 5: 18. Eph. 5: 20.

Do these bows set easily and gracefully upon your neck? What will we do with this Scripture? Shall we assume the responsibility of saying that

God's Word does not mean what it says; or will we recognize the obligation to thank God "*always,*" "*for all things,*" and "*in all things?*" Yea, thank Him, not only for, but in persecution; for, and in the midst of temptations, afflictions, losses and trials. Thank God "*always,*" for prosperity, and adversity; for rain in a wet time, as well as in drouth; when our plans succeed, and when they fail. I know very well, that by raising up this standard of Jesus, we subject ourselves to the sneers of a sensual, worldly and Godless Church. "For if they have done these things in a green tree, what shall be done in the dry."

If Christ and the apostles were called mad and beside themselves, what may we expect, if we follow them, but the charge of fanaticism and insanity. For, and in these things give thanks. Hallelujah! To those who "live in God," and by "the faith of the Son of God," this is sound philosophy, and a blessed yoke.

But it may be objected, that much which effects us in life, is sin, and if we thank God for that do we not make Him the author of it? The law of Christ was given for such, who are "made free from sin" themselves; and there is no inconsistency in thanking God for what we may suffer through the sins of others; because it is over-ruled to our good.

This, however, does not make sin right in itself. It does not in the least excuse, the perpetrator, nor mitigate the penalty.

But who can thank God for that which, to all appearance is a dire calamity!

Not the merely justified I admit.

1. Because his faith is not yet "finished;" he has not reached the "full assurance of faith," that "believeth all things;" hence he can not trust God independent of, and in defiance of circumstances.

2. Because he yet possesses a nature, that is opposite to his new inborn nature, and not subject to the law of God; more apt to murmur at, than thank God for His providences that seem adverse.

But the entirely sanctified can joyfully walk in these precepts. Their obligations are not only "easy" and "light" but the natural out-flow of a soul that is dead to self, and filled with the life of God.

1. Because the Author of His faith having finished it, he looks "not at the things that are seen, but at the things that are not seen," "judges nothing from appearance," and when all is dark, and only evil, to human perception, he continues to rejoice and thank God in the sweet assurance that He who has power over all things, is infinite in love, has "numbered the very hairs of our head" and kindly guards all our steps, will cause *"all things to work together for good to Him."*

2. Because the "old man," or Adamic nature, having been destroyed, his whole being sweetly blends with the nature and will of God; hence, he delights in, and thanks God for all His providence. With Arch Bishop Fenelon, he "refers

everything to God," and, with Madame Guion constantly recognizes that "whatever now is, is the will of God to me." That is, although it emanates from sin itself; which is contrary to God's *positive will*, yet so far as it effects me, it is His *permissive will*.

3. Being, in a sense, dead to every thing but God, that which satan, the world and wicked professors throw at him, he only feels as a blessing from God, into which His wonderful grace converts it, before reaching him; hence he thanks the Lord for all that He bestows, and for turning to our favor all that comes from wicked agents.

4. He thanks God always, because always conscious of a freedom from sin, through the blood of Christ; for everything, because it is either directly from the Lord, or made a blessing by Him. Hallelujah!

Now, as old and young, in the merely regenerated state, find it impossible, or extremely difficult to measure up to this Divine rule, we are forced to conclude that the Bible is not quite practical, and Christ misrepresented it, or there is a higher state of grace, that perfectly adjusts us to the yoke of Christ, and makes all Christian duty easy. The latter fact is clearly established by the Word of Truth, and the testimony of all who have "perfected holiness in the fear of God."

Glory to the God of all Grace! when raised into this purer atmosphere, this holy mount of "full assurance" we no longer view the sermons on the

mount and the sublime precepts of the Epistles as a standard to be admired, but never realized; but as lines along which the soul moves with the utmost ease and extatic delight.

To deny the higher plain of Christian experience, is, therefore, to contradict Christ's representation of His service, and impeach the wisdom and goodness of God. To acknowledge and embrace it, is to vindicate the highest and purest precepts of the Lord, and magnify His superabounding grace, that fulfills them all in us, to the praise of His glory.

“Oftimes have poets sung of rest,
Sweet rest and peace in heaven.
Must souls forever toil below?
Is there no promise given?
Can it be possible that Christ
Can only do a part,
Forgive the past, but still leave sin
And weights within the heart?”

“No; Jesus said ’twas finished,
When He was crucified,
The work was all completed,
For which He lived and died.
He came to save the sinner
From guilt and all his sin,
And gives a Canaan rest, if we,
Believers enter in.

“The yoke of Christ is all delight—
Not heavy tasks for us—

Imposed by Christ to weigh us down,
He did not mean it thus,
But we must give ourselves all up,
To let Him live our lives;
And crush out self within our hearts,
Till it no more survives."

We'll find His yoke is liberty,
When all the heart is pure,
When we, the second grace shall see,
And know the double cure.
O, glorious fountain! Precious blood!
It makes me white as snow.
His yoke is sweet; His burthen love;
A heaven here below.



CHAPTER VII.

THE SECOND WORK OF GRACE, TAUGHT BY THOSE SCRIPTURES THAT ENJOIN THE BELIEVER'S CONSE- CRATION.

WE HAVE already referred to the words of Christ in Mark 9: 49, where He assured His disciples that, in order to their separation from the offensive nature, with which they were yet indwelt, "every one" of them must be "salted with fire," as a "sacrifice" to God. This offering of themselves was made on the day of Pentecost, and how wonderfully they were all "transformed by the renewing of their minds."

Following the example of the great Teacher, Paul writes as follows to the Church at Rome: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—6: 13.

Here we learn, that this presentation to the Lord, is enjoined upon such as "are alive from the dead." Like the Ephesians they, had been quickened.

The idea of a definite offering, of self to God, is more clearly marked in the Emphatic Diaglot, J. McNight, and Conybear and Howson. The first two render it, "*Present yourselves to God.*" The latter, "*Give yourselves to God,* as having been raised from the dead."

The reasoning is, that God, having raised us to spiritual life, we should now make a solemn offering of ourselves to Him.

Now read Romans 6: 19. I will give it according to the Emphatic Diaglot:

"(I speak humanly, because of the weakness of your flesh;) for as you presented your members enslaved to impurity, so now *present your members bound to righteousness for sanctification.*"

This rendering makes the offering already past, apply to the presentation of themselves before God, for pardon, for then they were "enslaved to impurity and iniquity." "So now present your members, bound to righteousness." Having entered the kingdom of Christ, they were bound by the obligations of His righteous laws.

The object of this solemn consecration is, "*for sanctification.*" or, as in the common version, "*unto holiness.*" Whatever latitude may be allowed this scripture, one thing is clear, *i. e.*, the Apostle enjoined upon his Roman brethren, the duty of making a sacrificial offering of themselves to God, whereby they were to become sanctified or holy. The preposition rendered "unto" and "for" is *eis*, and its full force is *into*; hence this Christian consecration, joined with faith, as taught in 5: 2. in-

ducts into this higher grace, or rather, they are the conditions upon which the "Very God of peace sanctifies wholly."

The time specified for this experience is not the dying hour, but "*Now*."

Yes *now* present your members * * * *
 "*for sanctification*;" just such invitations are now sounded out by those who preach the "fullness of the blessings of the Gospel"

This text clearly proves that sanctification is distinct from, and subsequent to the first offering of a soul, dead in sin, for pardon.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."—12: 1, 2.

Not sinners, but brethren, are here entreated. Consider the solemn importance Paul attaches to this duty; he beseeches them, "by the mercies of God:" as if to say the whole scheme of Divine mercy largely depends upon the possession of this grace, by the Church.

What stronger motive could he have urged?

* * * * "That ye present your bodies a living sacrifice unto God."

No one but he, who has passed through this deep heart-searching and flesh-crucifying process, can form any idea of the wonderful depth, and absolute perfection to which this consecration

must extend, before the end of self is reached. When this point is attained, faith mounts up to God, touches the atonement, and grasps the promise of sanctification.

In that moment the body of sin dies, and the soul sinks into a deep quiescence—a holy reign of peace—never before experienced. Here all inclination to “*conform to this world*” ends and the tranquil soul finds itself “*transformed*” into the perfect image of God, and “*renewed*” in all the mind of Christ. Here, too, the soul proves by a conscious personal experience, “what is that good, and acceptable, and perfect will of God.”

It is thus clearly rendered, by Conybear and Howson: “That, by an *unerring test* you may discern the will of God, even which is that good, and acceptable and perfect.”

To disbelieve a thing before applying the final test of its truthfulness, betrays insincerity.

O, how many choose to suffer the distraction of uncertainty, as to what the “perfect will of God,” our sanctification is, rather than test the Lord and realize within their own hearts “what is the greatness of His (saving) power, to us-ward who believe.”

How perfectly the Apostle describes the full salvation of believers. First comes our part, *consecration*; then follows the *transformation* of our moral nature, the perfect *renewal* of the spirit, or temper of our minds; which can only be wrought by the direct power of God; whereby we *prove*,

that is, we experience the perfect will of God, accomplished in our salvation from all sin.

The sinner presents himself a *dead sacrifice* to God, and proves His pardoning mercy and quickening power, The believer presents himself a *living sacrifice* and proves the perfect holiness, that the Father has willed to His children.

Many claim that they made a perfect consecration, when seeking pardon, hence have no occasion for the second. To which I remark, your consecration seemed perfect, because it measured up to your highest standard or sense of duty. But it was imperfect because it did not and could *not measure up to God's standard of holiness*. Here it may be asked, Will God receive a consecration that is imperfect? Yes, on this principle: "It is accepted according to that a man hath, and not according to that he hath not."

Now, that no subject of the "kingdom of darkness," even under the grace of penitence, can take in the Divine standard of holiness, is too obvious to need argument. Therefore, it follows, as an inevitable conclusion, that in order to consecrate ourselves up to the full extent of God's pure law, a second consecration must be made, after illuminated by the Spirit of adoption.

But here arises another question: Can finite man, in this life, apprehend God's standard of holiness, that he may yield himself up to its full claims?

Why not, if "God shines into our hearts to

give us the light of the knowledge of the glory of God in the face of Christ Jesus?" The Holy Spirit shines into our hearts, revealing the glory, *i. e.*, the holiness of God, (which is the standard of our holiness,) while we look into the face—the Gospel—of Christ; "*for therein is the righteousness of God revealed from faith to faith.*"—2 Cor. 4: 6 and Rom. 1: 17.

"If we walk in the light as God is in the light," will not our conception of holiness correspond with His?

Since this second consecration is one of the chief stumbling stones in many minds, I wish to enlarge a little here, and simplify as much as possible.

Consecration is the adjusting of ourselves to God's will, hence it can only extend up to the line of our consciousness of the Divine will, or our sense of moral obligation.

Beginning with the sinner, dead to righteousness, let us trace the work of grace, in reference to consecration, through its stages, to perfection.

If the unawakened sinner, who has not the remotest conception of the magnitude of his sin, in the sight of God, were at once to consecrate himself to the Lord, he would feel some remorse for a number of the most flagrant sins of his past life; and see the necessity of correcting his habits in a few particulars.

This, he thinks, would be an entire yielding

up to God—a perfect consecration—and so it would be, measured by his limited range of moral obligation.

But no sooner drawing nigh to God for pardon, than light breaks into his mind, revealing much more sin, in his past life, and extending his sense of duty much farther into the Divine law. Hence, a perfect consecration must include more than under the former standard.

Still pardon is delayed; and, as he seeks on, one additional degree of light succeeds another, each increasing his spiritual vision more fully to discern the magnitude of past sin, and the extent of present obligation.

The goodness and mercy of God passes before his awakened mind, which greatly magnifies his sin and aggravates his guilt. Conscience strikes terrible blows, and inflicts a thousand stings; it sees nothing but the justly provoked wrath of God.

The soul now reaches that degree of illumination, whereby he sees that his past life has been all wrong; and if God would condescend to pardon him, he would be under obligations to give his whole life to Him in the future. He shrinks from the cross, dreads duty; and some, it is believed, turn back from this very threshold of the kingdom. Most, however, prefer to take their lot in the service of God, rather than remain under their oppressive load of guilt; or suffer the

penalty of sin, apprehended by an awakened conscience.

In their distress they yield; the Lord accepts and pardons, because their consecration measures up to the highest standard that an unregenerate d soul can conceive of.

Now, the ability to consecrate is induced by the grace of God, and can never extend beyond the conception of the Divine will. In other words we can know absolutely nothing of the *unexplored regions* of our will and *moral nature*; nor of the vast extent of *moral obligation that lies beyond the present range of our vision*.

The new-born soul, sooner or later, feels the need of a more perfect consecration. and perfect heart purity. This want is often manifest in earnest prayers that the Lord would "remove every thing from the heart that is opposite to Himself."

It is just as natural for a convert to pray for sanctification, in some form or other, as it is for a penitent to pray for pardon. And, unless led to the cleansing stream, the earnest Christian continues through life to offer the same petition. Now, these prayers certainly arise from a true want in the heart, and an assurance that they are in the bounds of Divine promise; or they would soon be abandoned or never offered at all.

Why, then, may I ask, have they not, excepting in rare instances, been realized?

The answer is this: It can only be received by

faith, and "faith comes by hearing," and they never heard it preached as a definite attainment. The one-work theory of the head could not stop the out-cry of the heart for purity, nor extinguish the many promises that inspired a latent faith in its attainment; but it could render them vague and indefinite, and thus prevent a direct act of faith from appropriating them, in a present, definite experience of perfect holiness, or freedom from sin.

Now, the universal longing for purity, in the heart of the "quickenened," proves that absolute conformity to God, has not yet been reached, and therefore, the work of consecration must be carried beyond the point of justification. We have seen the life-long result of not having a definite goal to aim at, in our subsequent pursuits; now let us follow the "more excellent way."

You remember that the offering of ourselves a sacrifice, dead in sin, was accomplished by having in the mind a definite object of pursuit; it was by drawing nigh to God for pardon, that consecration was deepened to the point of acceptance. So, let us put up a "*mark for the prize*," of the Christian's "high calling." He is "*called unto holiness*." Tell him so. Point directly to the rent veil, and the blood of Christ, and at once invite him to God's altar, that he may "*present his members for sanctification*." And, as in the former consecration, light will increase.

Then, it brought guilt, now it unfolds the

impurity of our nature, and intensifies the purity of God's law. Clearer and clearer flashes the light into the soul; exposing the deep corruption of fallen humanity, and demanding a consecration measuring up to the present standard of holiness.

Now the soul is passing the ordeal described in Heb. 4: 13. As this dissecting and thorough searching of our entire moral being is carried on, many "*creatures*" of our depraved nature are "*manifest*," which having been born in us it is like death to part with them. O, how the flesh shrinks, to lay down, forever, the last vestige of self will and reputation. To sign a quit-claim of all we have to God. To have the last particle of pride put to death. How every manifestation of inbred depravity pleads for some life to be spared.

"We are willing to be bound down and lose all liberty, only let us live."

But their cry must not be heard for a moment. We must take sides with God against self, and show no mercy to those Canaanites.

We must suffer this probing, and "discerning of the thoughts and intents of the heart," this searching out of idols, to proceed until the whole realm of our moral being, the deepest point in our will, is brought under the mirror of Divine truth; and within the compass of our consciousness just as it lies, "naked and open unto the eyes of Him with whom we have to do."

The same illumination also elevates our stand.

ard of holiness into harmony with the Divine standard- And, being now "in the light as He is in the light," *we are prepared to decide on absolute loyalty to God*, or in other words, *make a final and perfect consecration to Him.*

Now comes the decisive moment.

"Every creature is manifest." But shall they die? "If any man draw back, my soul shall have no pleasure in him." "But, if we walk in the light as He is in the light * * * the blood of Jesus Christ His Son, cleanseth us from all sin."

In speaking of a full apprehension of the purity and holiness of God's law, etc., it must not be thought that we mean a knowledge and comprehension of all the precepts and doctrines of the Bible. Not at all. We simply mean a knowledge of how pure and holy God wills us to be in heart, and consequently in life.

This knowledge is imparted to the humble soul, by the Holy Spirit in a comparatively short time: while the former furnishes plenty of room for a life time of study, with the best teachers and even the aid of the Holy Spirit.

I may, as well, in this connection, notice a question which so many apologists for sin use:

"Can a man be in a sanctified state and not obey God in all things?"

I reply that a non-performance of any Bible precept, through ignorance, is no evidence of an impure heart; neither is it incompatible with a holy life. But no man can live in known, willful

disobedience to God, and retain either justification or sanctification.

The inference these brethren desire to draw is this: "Some people profess entire sanctification, as a second work of grace, who are disobedient to Christ, therefore, there is no such a state of grace." Now, if this deduction has any truth the following is equally true: "Some people profess justification who disobey the Lord, there is therefore, no such a state of grace as justification."

My advice to all who are shielding the flesh behind this poor subterfuge is this: If we should devote all our energies to discriminate between those who are willfully disobedient, and hypocritical in their profession, and those who are true and obedient at heart, we could not classify them with any degree of certainty; and if we could, it would not effect our case, or any doctrine in the Bible. Therefore, we had better "judge nothing before the time."

God will, in due time, separate the chaff from the wheat, and the true character of all men will be manifest before all.

I conclude by showing a few points of difference between the two consecrations:

1. The first was a dead offering. The second a "living sacrifice."

2. The first was offered in darkness. The second under the perfect illumination of the Holy Spirit.

3. The first measured up to the highest conception of duty, attainable in the unregenerated mind. The second was according to God's standard of holiness.

4. The object of the sinner's consecration is to obtain pardon. That of the believer is "*for sanctification.*"

5. In the penitent's consecration the conscience is smitten with guilt, because of the *evil of his doings*. In the believer's consecration there is no condemnation, but the heart is pained at the discovery of *inbred depravity*.

6. The first is an unconditional surrender, without a knowledge of the extent of the King's laws. The second is a perfect consecration, in the full knowledge of the purity of His law, and a fervent desire to be conformed thereto.

7. The sinner's surrender is usually the result of having been arrested by the law, and is, with *reluctance and fear that God will give him something to do*. The believer's consecration is *cheerfully made*, with the express purpose that he may be able to *do something* for God.

Here again I appeal to the blessed Bible, and receive clear evidence of the second work of grace. The language in Romans 6 and 12 is derived from the legal offerings; the idea of growth, or any prolonged process does not enter into the figure of our sanctification. It is just come and lay your all upon God's altar; and the instant you "touch the altar, you are made holy."

This sacrifice the Apostle urges his brethren to make "*now*," and points to sanctification as the result in 6: 19 and a "transformation," and "renewal," in 12: 1, 2. How, then, can we avoid designating it as a second moral change, or second work and degree of grace?

I beseech you, therefore, brother, by the mercies of God, answer now, before Him, who is yet our Savior. Have you, since adopted into the brotherhood of saints, made this definite, whole offering of yourself to the Lord; and thus proved by your own perfection, the "perfect will of God?" If not, you have not yet complied with the greatest desire of our loving Savior, unless you can prove that He has changed the plan of salvation since Paul wrote to his brethren at Rome.

I am Thine, blessed Jesus, washed in Thy blood;
Salted with fire—a sweet sacrifice to God.
On Thy altar I feast with angels above,
While life is consumed in the flames of pure love.

CHAPTER VIII.

THE SECOND WORK IS ESTABLISHED BY THE
FACT THAT JUSTIFICATION INDUCTS INTO
A DUAL STATE, *I. E.*, GRACE OR THE
SPIRIT, AND OUR FALLEN NATURE;
AND THE BIBLE TEACHES
THE SUBSEQUENT DE-
STRUCTION OF THE
LATTER.

TO MY mind, there is nothing more clearly
taught in the Divine Word, than the follow-
ing facts:

1. "*Regeneration plants in us a new and Divine nature.*"

2. Entire sanctification *destroys and removes the old nature*; and

3. From these two facts, it necessarily follows, that, during the interval between the accomplishment of those two changes, man is a subject of *two opposite moral elements*. He has in him both a *good* and a *bad nature*.

He is not a subject of two kingdoms; for the indwelling evil is merely a subjugated foe. He

is, however, a subject of two laws; both emanating from God, and each having its respective jurisdiction.

In these facts lie the main philosophy of the two distinct degrees of salvation. As soon as the first two facts, above stated, were presented to my mind, I knew from experience, and the whole tenor of the Bible, that they were true. The twilight of vagueism, then gave way to the effulgent beauty of definite degrees, in the Divine plan. Reason, at once dropped the one-work theory, and cheerfully bowed to the two-fold salvation of the Bible; being perfectly awed and delighted with its superior grandeur.

It must be apparent to all, that, if regeneration purifies absolutely, then perfect purity is essential to the regenerated state; and as nothing can exist in the absence of that which is essential to its existence, regeneration does not exist where perfect purity is not found; hence, every person must be perfectly pure, or entirely graceless. This position, I am quite sure, none are willing to assume, then it follows that the premises is false.

The Bible does teach the simultaneous existence of sonship and carnality; hence, the grace that inducts into the Divine family does not complete our purification. The Bible also teaches a state of perfect freedom from in-dwelling evil; hence, an advance, or second state of grace.

The dual state is well photographed in the 7th chapter of Romans.

Many are undecided as to the meaning of this chapter. Some claim that it is descriptive of Paul's best attainment in life; and thus seek to extenuate sin in themselves. Others go to the opposite extreme, and apply it to the awakened sinner.

The first position is drawn from Paul's personification of himself in the present tense. But we find, in verse 7 to 13, that he began to personate himself in the past tense; and when, in verse 14, he changes to the form of the present, he continues the same subject; hence, he doubtless still alludes to the past.

Long after the Apostle professed to be "*crucified*," "*free from sin*," and "*perfect*," he thus addresses Timothy: "This is a faithful saying * * that Christ Jesus came into the world to save sinners, of whom I *am* chief.—1 Tim. 1: 15.

This, like the above instance, is not to be understood as representing Paul's present condition, but as expressive of his intense humility. It is the language of a grateful sinner, now saved by Divine grace.

"But I am carnal sold under sin, for that I do I allow not," etc.—14, 15.

"*I am*," that is, my in-born nature, is corrupt, and while it lived, had to be kept under the "law of sin." We are not to suppose an utter inability to do good and serve God, from the above lan-

guage, but that implanted grace is much hindered by in-dwelling carnality; and that this inner foe, sometimes, through our weakness causes us to do that which our new-born, loyal nature "allows not," and actually "hates." This is the common experience of unsanctified babes in Christ.

Relying upon the guidance of the Holy Spirit, I am led to a very clear and decided conclusion, that the dual state of a young believer in Christ is here portrayed.

Bear in mind that absolute freedom from sin is the subject of this epistle.

In the fifth chapter the Apostle sets forth the superabundance of saving grace, over all sin, and the two successive salvations. In the sixth chapter, he argues the inconsistency of continuing in sin, since grace provides for our death to, and consequent freedom from sin; he, therefore, admonishes them to "reckon themselves dead indeed to sin," that is, now appropriate, by faith, the perfect "salvation that is in Christ Jesus."

Continuing the same theme, in the seventh chapter, the Apostle illustrates the extent of the law by the marriage obligation. As the latter terminates in the death of the companion, so total emancipation from the law, is only effected by death to sin.

Sin and the law are married; the existance of the one is the occasion of the other. "*The law was added because of sin.*" "*Was made for evil doers;*" hence retains its hold upon the believer, un-

til all evil is blotted out of the soul by the blood of Christ.

"Now, the end of the commandment (law) is charity out of a pure heart."—Tim. 1: 5.

A pure heart is one where only charity (love) dwells; hence all subject to love, which is the law "of the Spirit of Life in Christ Jesus."

But "charity out of a pure heart," implies such a thing as charity out of a heart not yet pure; hence not entirely free from the "*law of sin and death*;" so called, because it is inseparable from sin, and only works death.

Now, these two moral natures with their respective laws. Paul holds up, as a mirror, in the seventh of Romans, that his brethren might see the dual, or conflicting state of their hearts: and then carries their minds forward to deliverance "through Jesus Christ our Lord."—ver. 25—and confirms the blessed truth by his own experience. "For," says he, "the law of the Spirit of life in Christ Jesus *hath made me free from the law of sin and death*."—8: 2.

With him the dual state was ended; being wholly brought under the one law of love.

I submit the following reasons for believing that a converted person is here described:

While the sinner is wholly under the "*carnal mind*" which is not subject to the law of God," the Apostle here delineates one, the "*law of whose mind*" is, not only loyal to, but "*delights in*," and actually "serves the law of God."—22, 25.

2. Two opposite natures are here attributed to the same person. This is the experience of every merely justified believer.

3. The chapter personates one, who was a subject of two laws. The one came with transmitted sin, the other must, therefore, have been written in the mind by implanted grace, hence, he was a child of grace.

4. The sin or evil described in this chapter is confined to the "*flesh*."—18. It is used interchangeably with the "carnal mind."—8: 4—8. "Fleshy mind."—Col. 2: 18. These and other scriptures, show clearly that the "*flesh*" in this connection, does not mean our physical nature, in contradistinction to our spiritual; but our corrupt, fallen nature, as opposite to our new nature, in-wrought by Divine grace.

This is a parallel case with the Galatians, who were all the "children of God," and possessed the Divine Spirit, yet the flesh, (this same fallen nature). "lusted against the Spirit."—5: 17.

The wretchedness depicted in Romans 7, is not that of an awakened penitent. There is no expression of guilt, no out-cry for pardon, which is the repenting sinner's constant plea. Even in the short-comings confessed, justification is contended for, on the ground that it is "*not I* but sin that dwelleth in me."

Now, this is not the way the convicted sinner talks to God; his bitter experience and humble confession is: "*I have sinned, and done this*

evil in thy sight;" yea, "I have sinned against heaven.

When a soul becomes a subject of Christ's kingdom, this inherited "body of death" is ignored and even lothed. The affections, and desires fully consent to the Divine law, and though the heart is pained, and filled with shame at the stirrings of in-dwelling evil, guilt is not necessarily implied; because the new born soul is not in sympathy with this sin-ward nature, nor yet responsible for its presence, until light reveals the duty, and privilege of its extirpation.

6. The sin deplored in this chapter, does not relate to transgressions of the Divine law, which, like dark specters, throng the memory of the awakened sinner. But it is sin in the singular: an indivisible "*body*:" a real moral and spiritual entity, which exists back of all its works. It does not consist in sinful acts, but is the root, and source of all sinful acts.

It is the sin that sins. It dwells in men, carries on an extensive business in the world, has many signs up in the unsanctified church; employs numerous servants, and pays them wages.—Rom. 7: 17. John 8: 34. Rom. 6: 16, 23.

This sin is not comprised in the bundle that press the heart of the penitent. We can't repent of, nor receive pardon for that, that we are not responsible for. It is only after the thick cloud of our sin, is removed by Divine acquittal, that the

eye of our consciousness can discern this deep seated, foe of the soul.

Hence, it is clear, that the picture in Rom. 7th, is that of a justified Christian, whose eyes are fully opened to his need of perfect heart purity. Weary of the conflict within; he accepts the pains of crucifixion.

“O wretched man that I am! who shall deliver me from the body of this death?”

If, therefore, any think this picture too dark for a real justified believer; please remember that Paul is describing the duality, and not any of the blessings of this primary grace: the fact and virulence of in-dwelling sin, and not the blessedness of implanted grace. Since the simple object for which he longed to come unto them, and for which he wrote, was to convict them of the “Spiritual gift” they needed, *i. e.*, “the righteousness of God,” it was necessary that he lead their minds from the joy of pardon, to the wretchedness, occasioned by the offensive “body of death.” In fact, the picture supposes the subject under a vivid, and painful consciousness of this foul enemy; yea, in the very throes of his expiration; I appeal to any man that has ever passed through the pains of this death struggle, “The swelling of Jordan,” that lies between the 7th and 8th of Romans, if this picture is overdrawn. Having led their minds on to this crisis, he proclaims help near.

“I thank God through Christ Jesus.” There-

fore by faith, "reckon yourselves dead indeed unto sin."—6; 11. For "our old man must be crucified," the "body of sin destroyed," not pardoned but *destroyed*. Thus Paul also admonished the Ephesian Christians, to "*put off* concerning the former conversation the *old man*, which is corrupt according to the deceitful lusts."—Eph. 4: 22.

After declaring his absolute freedom from this body of sin, and its accompanying law, the Apostle continues the same subject in the 8th chapter, calling the two opposites, the "body," or "carnal mind," and the Spirit.

"And if Christ be in you (if according to the promise made to the Church, Christ and the Father have come and taken their abode in you), the body is dead, because of sin." ver. 10. That is, it is "dead in reference to sin; the members of your body no more perform the work of sin, that the body of a dead man does the functions of natural life."

Here is an utter end of the civil war in the believer's heart; for if one of two contending parties is slain, the fight must cease. Here begins an entirely new state of existence, altogether unknown in the dual state of mere justification.

Again, "If the Spirit of Him that raised up Jesus from the dead, dwell in you; He that raised up Christ from the dead, shall also quicken your mortal bodies, by His Spirit that dwelleth in you."—ver. 11. This language is quite commonly

applied to the resurrection; but it undoubtedly refers to the work that God does in us after receiving His Spirit of adoption. How could this quickening, or making alive refer to the resurrection, since it is done by the Spirit of God dwelling in us? Does the Divine Spirit dwell in our dead bodies in the grave in order to resurrect us therefrom?

Let us hear James McKnight's translation and paraphrase.

"For if the Spirit of Him who raised up Jesus from the dead, abide in you, by his influence, He who raised up Christ from the dead, will make even your dead bodies,—ver. 10, your animal passions, together with the members of your mortal bodies alive, that is subservient to the spiritual life, through His Spirit who dwelleth in you."

This learned and pious Presbyterian Divine, was no professional advocate of the second grace; yet in faithfully following the Word, he, as well as the common version, emphatically teaches the second work. First, the reception of the Spirit of adoption. Second, our death to sin, and quickening of all our powers for God's service. For to be "dead to the world," is to be "alive unto God," and "made perfect to do His will."—Heb. 13: 21.

Let us follow the Apostle one step farther; "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—ver. 13.

This is a clear key to the whole subject; here terminates the dual state, and all internal strife. The Emphatic renders it thus. "For if you live according to the flesh, you are about to die; but if, by the Spirit, you put to death the deeds of the body you shall live." Other versions have "put to death," instead of "mortify." Observe that, in this chapter, the Apostle applied to his brethren at Rome, the mixed state he characterized in the preceding; hence, we know where it belongs, namely, to justified Christians, for such he addressed.

They had spiritual life, for they were in danger of dying, *i. e.*, backsliding. Yet there was that sin which must be "put to death," as a condition to healthy, spiritual life. The idea is here conveyed that fallen nature and implanted grace are antagonistic to each other, and will not be likely to dwell together very long. And, unless we, by the power of God's Spirit, (in a measure already received in regeneration), and by faith in Christ, our deliverer, put to death this body of sin, we are in imminent danger of falling by its subtlety. "Therefore," says the Apostle, "I long to see you, that I may impart unto you some *spiritual gift to the end ye may be established.*"—1: 11.

How was he to impart that gift?

The verses following show that it was by preaching to them the "Gospel which is the power of God unto salvation to all that believe," for

"therein is the righteousness of God revealed from faith to (*eis* into) faith."—16. 17.

So, the spiritual gift that was to establish them is the real "righteousness of God," transmitted to them, in a second degree of faith. See 1 Cor. 1: 30, 2 Cor. 5: 21, Heb. 12: 10.

"And I am sure that when I come unto you, I will come in the *fullness of the blessing* of the Gospel of Christ,"—15: 29.

"Now to Him that is of *power to establish you* according to my Gospel and the preaching of Jesus,"—16: 26.

The establishing gift that Paul longed to come and impart to these brethren is the crowning "blessing of the Gospel," and is in-wrought by the power of God, through the "preaching of Jesus Christ," our perfect Savior. And, having been preceded by justification, it is a second grace. It is the "also" grace, after justification "wherein we stand."—5: 1, 2.

"*Now the God of hope fill you with all joy and peace* in believing, that ye may abound in hope through the power of the Holy Ghost."—15: 13.

To be filled with *all joy* excludes inward trouble; all *peace* is an end of all internal war, the total death of inbred sin.

The Apostle then confesses that he is "persuaded of you brethren, that ye also are full of goodness," etc., *i. e.*, I do not look upon you as unconverted or back-slidden. "Nevertheless, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is

given me of God, that I should be the minister of Jesus Christ, to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."—15, 16.

Here Paul declared it his special calling to labor for the sanctification of the Gentiles, and not being able to come, at once, to lead this Church into this great "blessing of the Gospel," he "boldly" lifts up the standard in his Epistle, assuring them that they need not always suffer the bitter conflict between good and evil in their hearts; but that Christ was able to deliver them from the "body of death," and "stablish their hearts unblamable in holiness before God," make them "free from sin," clothe them in His own righteousness, and "*fill them with all joy and peace in believing.*" Yes, all this glory on the simple conditions of presenting yourself a "living sacrifice to God," and then "*believing.*"

What an important work of grace and glorious rest of soul is here offered to the Christians at Rome. Not of works, but a "spiritual gift." Not included in, nor developed from justifying grace, but an "*also,*" or supplemental grace. Not a transitory blessing, but that paramount "blessing of the Gospel," which "establisheth us in Christ Jesus," and "wherein we stand" forever. Not through self culture, but by the power of God through the Holy Ghost.

It was not to be obtained by gradual growth, but by faith, therefore instantaneous.

Dear reader, you may have the same gift of God's righteousness, on the same conditions.

THE CORINTHIANS.

What ever may be said of the defects of this Church, it can not be disputed that Paul recognized them as Christians. "And many of the Corinthians hearing, believed and were baptized."—Acts 18: 8.

They are addressed as the "Church of God," as "brethren," "are in Christ Jesus."—1 Cor. 1; 30; "ye believed."—3: 5; "ye are God's husbandry—ye are God's building."—3: 9; "ye are Christ's."—3: 23.

They are declared to be "babes in Christ," and yet they had carnality.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal and walk as men."—3: 1—3.

We are apt to exaggerate both the virtues and defects of past ages, and to the casual reader the above characterization looks very dark, but after all, it is no more than a childish preference for preachers, such as we see agitated among the old and young babes of the Churches of to-day; and which indicates now, as well as then, that brethren have not yet gone on to perfection; or become sanctified from inbred carnality.

To say the Corinthians had never been converted, were a contradiction of the word.

To say they had back-slidden, it were necessary to change the Apostle's word thus: "were the Church of God," "were in Christ," "were God's husbandry," "were Christ's," "were babes," etc.; to suit the above theory Paul should have said: "ye have become carnal." But his language is, "For *hitherto* ye were not able to bear it, ye are *yet carnal*"—ye have allowed inbred carnality to remain in you until the present time.

To deny that they were in Christ at the time of Paul's writing is simply to contradict the Apostle. To say they were not carnal at the same time is equally impeaching the inspired Record.

Whatever was the condition of the Corinthians, it cannot be disputed that the Apostle recognized two opposite natures in the same persons. The cotaneous existence of sonship and carnality.

I challenge the skill of man to construe these Scriptures so as to avoid their testimony to the dual state. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

I appeal to any candid reader if this language does not clearly indicate that, in the apostolic time, they expected newly converted believers to be indwelt by a carnal nature which regeneration had not removed. Babes in Christ, yet carnal.

I also appeal to the fact that they were expected e'er long to be delivered from this inbred foe, its presence is spoken of as peculiar, only to babes, or quite young converts, who had not had time to discover the deeper want, and appropriate the all cleansing blood of Christ.

Jesus said, "Except a man become converted and become as a little child, he shall in no case enter into the kingdom."

Conversion, then, inducts us into the condition of a small child; that is, perfectly innocent—freely justified.

But, do we not all teach that, if an infant dies, Christ, through His atonement, removes the Adam-ic taint, that, we see manifest almost from the dawn of its existence? And, if we are like children, when converted, do we not, as well as they, need to be purified, before we are fit for heaven? And, being able to comply with conditions, is it not reasonable that God make this part of our salvation conditional, as well as pardon? But the conditions of salvation are confined to this probationary state, hence it must be in this life.

Again, since the same moral qualifications are essential to glorify God in heaven or earth, would not the Lord purify us as soon as possible, after becoming His little children?

Therefore, it is, that Paul reproves the Corinthians for having continued so long in the babe

state—"yet carnal." "And this also we wish even your perfection.—13: 9.

Oh, how solicitous for the perfecting of these carnal babes!

"Finally, brethren, farewell. *Be perfect*; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you."—13: 11.

But what is the higher grace so tenderly urged upon these members of God's household?

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God."—7: 1.

So it was not perfect maturity, but perfect purity or holiness they needed.

These "dearly beloved brethren," being already "in Christ," this language emphatically teaches a second work.

Paul also stops the mouths of such as would say that the above injunction was occasioned by a partially backslidden state. "For though I made you sorry with a letter, I do not repent," for "ye sorrowed to repentance." "For behold this self same thing, that ye sorrowed after a Godly sort, what carefulness it wrought in you; yea, what *clearing of yourselves*; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! *In all things ye have approved yourselves clear* in this matter."—7: 8—11.

They had purged out corruption; repented of

all irregularities, and now stood *clear* before God; which is the only stand-point from which perfect holiness can be entered. Oh, no! Paul was not urging perfection upon back-sliders; for such unfruitful branches God takes away, and only purges them that are in Christ and bearing fruit.

"Therefore as ye *abound in everything in faith, and utterance, and knowledge* and in all *diligence, and in your love to us,*" etc.—8: 7.

Such need not do their first works over, but "have access by faith into this grace," of perfect purity.

The command in 7: 1 contains within itself indisputable evidence of two degrees of salvation; for nothing can be perfected until it exists: to talk of perfecting the holiness of a sinner would be ridiculous. They were, then Christians, "*clear*" in justification; already "*abounding in faith,*" etc., and "*yet carnal,*" hence needed to come to the "fountain opened for sin and uncleanness." Here they could be "cleansed from *all* filthiness of the flesh and spirit. This makes a clean sweep of the Adamic nature: of all transmitted or inborn tendency to evil.

For, as they were already "babes in Christ," nothing unrighteous remained but the sin which David confessed is "*conceived*" in us at the dawn of our existence; and from which he prayed to be *washed* "whiter than snow." Here we cease to be "like little children"—innocent, yet carnal. Duality ends, and we are all of a piece—absolute oneness of heart, soul and nature.

The hostile camps of the heart are dispersed forever, and the olive branch of peace extends its sweet and eternal reign of perfect love in all the realms of the soul.

Truly this second grace "is heaven's border land." Oh, that all the Lord's children would

"Come to this valley of blessing so sweet!"

Are you not weary of wandering about in this "great and terrible wilderness." O, "be not slothful, but followers of them who through faith and patience inherit the promise."—Heb.6: 12.

Now, Let your Joshua bring you in.

Cast out your foe; the inbred sin;

The dual state remove.

The purchase of of His death divide,

And give you with the sanctified

The Eden reign of love.

THE GALATIANS.

When Paul wrote to these brethren, he represented them as also suffering these two contraries in the heart.

Some suppose the Galatians had all apostatised from Christ.

Let us see how that was:

They are recognized by the Apostle, as the "Churches of Galatia." Upon them he invokes "grace and peace from God, and the Lord Jesus Christ."

True, Paul says, "I marvel that ye are so soon removed from Him that called you into the grace

of Christ, unto another gospel, which is not another; but there be some that trouble you and would pervert the Gospel of Christ.”—1: 6, 7. Certain Judaizing teachers, had endeavored, with some degree of success, to alienate them from Paul, by whom they had been called unto the grace of Christ.

“Oh, foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This, only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”—3: 1—3.

This does not prove that they had back-slidden, but that they were foolish enough to seek perfection through the “*flesh*,” or “works of the law,” and not by faith only. The same folly attaches to thousands of the present time.

The above shows that they had received the Spirit as the beginning of their spiritual life, but were, subsequently, to be made perfect. This exhibits a second degree of grace.

But did not Paul say, “I travail in birth for you, until Christ be formed in you again?” No, he did not say that; but he *did* say: “My little children of whom I travail in birth again until Christ be *formed in you*.”—4: 19. He labored for their conversion, and now he travails in solicitude for their perfection.

He travailed thus for the Romans.—1: 11—17;

the Corinthians.—2 Cor. 1; 15, 13: 9, 11; the Thesalonians.—1 Thes. 3: 10—13. Yea, for all.—Col. 1: 28, 29.

Doubtless, his anxiety for their perfection was intensified by their weakness, and susceptibility to go astray.

The fifth chapter is inadvertently thought to represent the Galatians as having fallen.

“Stand fast therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you that if ye be circumcised Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”—1—4.

“If ye be;” there is no evidence here that any had, but should you receive and depend upon circumcision, as the ground of your acceptance with God—you remove your faith from Christ, and consequently, He will profit you nothing.

The condition upon which they were to have fallen from grace, was that they “were justified by the law,” which, the Apostle declares an impossibility,—2: 16, and 3: 11. He evidently meant if any of you attempt to be justified by the law.

Could he have commanded them to “stand fast in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage,” if they had already fallen, and become entangled?

Would Paul have said, "I have confidence in you." etc.,—ver 10, if they had returned to sin?

All through this Epistle Paul calls them his brethren, and he declares them "all the children of God by faith in Christ Jesus."—3: 26. This is conclusive. Now read 5: 17—24.

"For the flesh lusteth (wars) against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would."—ver. 17.

In this verse we have positive proof, that they were the Lord's; for they had His Spirit: but with it they also had the flesh, or carnal nature, which was directly opposite to the Spirit of God in them.

In verses 19—21 we are told what the products of the flesh are, if allowed to bring forth. From this catalogue of fruits we can learn—if we will—what the Apostle means by the flesh: "*hatred, variance, wrath, strife,*" etc., do not adhere in matter, but are clearly the manifestations of moral corruption—shoots from the Adamic root.

Now, this germ of all sin, which remains as a conquered foe in the heart, after the Holy Spirit is received in adoption, Paul calls the flesh—not *kreas*, literal flesh, see Rom. 14: 21 and 1 Cor. 8: 13; but *Sarka*, which is an evil temper of mind; see Col. 2: 18, "*fleshy mind*;" "*carnal*," Rom 8: 6, 7.

"But the fruit of the Spirit is love, joy, peace, long-suffer-ing, gentleness, goodness, faith, meek-

ness, temperance: against such there is no law."
—12, 23.

That is, he that is free from sin and filled with the Spirit, is wholly under the law of love.

"And they that are Christ's, (have rendered themselves a living sacrifice wholly to God), have crucified the flesh, (*sarka*, the root of all sin), with the affections and lusts."—24.

Here, as in the preceding cases, we are brought again to the end of the dual state.

The crucifixion of the flesh, with the affections and lusts, can only mean the utter destruction of the whole root and off-spring of moral evil in us.

Crucify does not mean to repress nor grow out, but, as a familiar term in that day, it had no other meaning but a violent death by the sentence of the law. In this use it is the painful execution of the sentence of Christ, who has "condemned sin in the flesh." (*sarka* its very seed).

Could language more emphatically teach two degrees of salvation? First, the new nature—the "Spirit"—received in regeneration. Second, the destruction of the old nature—the "*flesh*" or "body of sin"—in entire sanctification.

In order to encourage these brethren to seek this absolute rest to the soul, he adds his testimony, saying "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—2: 20.

The mixed state and subsequent deliverance is also taught in

THE EPISTLE OF JAMES.

This Epistle is addressed to the Jewish Christians in general. James calls them his brethren, not in the Jewish, but Christian faith. "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory with respect to persons. —2: 1.

Now read 3: 10—14:

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren bear olive berries? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him show out of a good conversation, his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

Christ says, "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh." —Luke 6: 45.

This being true, the brethren addressed by James, must have had both a good and an evil treasure in their heart. Of course, this is not the normal condition of God's children; for "these things ought not so to be." "Can the fig tree, my brethren, bear olive berries? either a vine, figs." This is only a transition state;

none should settle down here, but “go on to perfection.”

But whence come those antipodes; this “*prone to wander; prone to leave the God I love?*”—Read 3: 15—17.

“This wisdom descendeth not from above, but is earthly, sensual (natural in the margin), devilish.” That is, do not think your proclivity, or inward bent for sinning belongs to the nature received in regeneration, but it is the out cropping of depravity—the “*earthly*” Spirit, or fallen “*nature*,” which remains in antagonism to the new born “wisdom that is from above, which is first pure, then peaceable, gentle,” etc., and which, Paul says, “delights in the law of God.”

God be praised, that there is something better for us.—Read on 4: 5—11. “Do you think that the Scriptures saith in vain: the Spirit that dwelleth in us, lusteth to envy.” A host of our most able Bible students, confirm the rendering of Dean Alford. “The Spirit that dwelleth in us, desires to have us,” *i. e.*, “the law of the Spirit of life in Christ Jesus,” desires to set us entirely “free from the law of sin and death.” Like the Son, He “delights to do the will of God” which is, “even our sanctification.” He strongly desires to possess us *wholly*, to the exclusion of every opposite element. Yea, He would “leaven the whole lump” of our moral being into the “righteousness of God.” To accomplish this perfect transformation of our nature, “He giveth more grace.”

This shows that they were already subjects of Divine grace, hence, called "*brethren*," and that the manifestation of an "evil treasure," with the good in their hearts, was for the want of an additional gift of grace. "Wherefore He saith, God resisteth the proud, but giveth grace unto the humble."—ver. 6. Alas! how many, in the churches, are too proud, and self-willed to receive this "*second*" or "*more grace*," the crowning "blessing of the Gospel."

"Submit yourselves, therefore to God, resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. *Cleanse* your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, *brethren*. He that speaketh evil of his *brother*, and judgeth his *brother*, speaketh evil of the law and judgeth the law."—7—11.

Notice, they are called both "*brethren*" and "*sinners*;" this seeming paradox, is explained by the phrase "*double minded*." They had received the grace of pardon and adoption, and were therefore of the household of faith; but had not yet attained the grace of purity. Hence, they were commanded, not to repent, but to "*cleanse your hands, and purify your hearts*," that ye may "lift up holy hands," and that the treasure of

your hearts, from the abundance of which the mouth speaketh, may all be good; for, "If any man offend not in word, the same is a perfect man."—g: 2.

To attain this blessed state of unmingled righteousness, there must be a deep humiliation before God, an afflicting, and utter destruction of the flesh; a "submitting of self," and all our interests for time and eternity to the Lord, and a wonderful "drawing nigh to God" by faith, and "He shall lift you up," *i. e.*, raise you from the dual or mixed state, to the "high," and "more excellent way," "called the way of holiness."

Who can deny that James teaches two successive degrees of grace.

First, Induction into the brotherhood of the saints.

Second, Purification from inbred sin.

I conclude this chapter with the

TESTIMONY OF PETER.

Writing to the Elect, he commands them to "be holy in all manner of conversation, because it is written, be ye holy for I am holy."—1 Pet. 1: 15, 16.

Doubtless, many to whom he wrote were entirely sanctified, but the above command is addressed, more particularly to young converts.

"Wherefore laying aside all malice, and all guilt and hypocrisies and envies, and all evil speakings as *new born babes* desire the sincere

milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious.”—2: 1—3. “Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul.” ver. 11.

These Scriptures cannot, by any fair means be reconciled with the Zinzendorf theory of perfect purity in regeneration. If this grace saves from all in-dwelling sin, the above exhortation, to new born babes, to lay aside all malice, etc., would be much out of place. Neither could it be said of such that the “flesh (carnal nature) lusteth against the Spirit.”

Christ said, that out of the treasure of the heart the mouth speaketh, and good and evil proceeds; hence, to “lay aside all malice and guile and evil speakings,” must be a work of the heart, a purification of the corrupt fountain, from whence these evils proceed. And this is an experience urged upon “new born babes.”—Compare Heb. 12: 1.

“Malice, guile,” etc., is unrighteousness—sin—hence must be cleansed by the blood of Christ. This removed, the war in ver. 11 ends. Peter does not say that they should grow out of this turpitude, but “lay it aside,” and “desire the sincere milk of the Word that ye may grow.” That is, be purified as a condition of growth. The persons thus commanded having just been born into the family of Ged, could not have degenerated; hence, the Bible clearly teaches

that regeneration, which plants in a new nature, should be followed by the cleansing away of our old carnal nature, or inbred sin; "And the Bible is but the infallible counterpart of that other scripture, written upon the tablet of experience." Every converted soul is absolutely compelled to admit that there is something yet within, that is opposite to love, and that must be kept down, lest it bring forth sin. He who denies this, betrays reckless presumption, or ignorance, both of self and the Bible. We often meet brethren who declare that they were fully saved and cleansed when pardoned, but when asked if they have not an evil nature that must be held in subjection, they, almost invariably reply, yes, and add, that it is so with everybody, and cannot be otherwise in this life. Now, on the first point we receive their testimony, because it is based upon their experience; but on the second we prefer the testimony of the Bible and those who have the higher experience of absolute purity. Opinion has no weight in the scales opposite to positive knowledge. The merely justified, testify to internal war, and we believe it because it accords with Scripture.

The entirely sanctified testify to "all joy and peace;" and we believe it because it is equally consonant with the Bible.

"The mixed moral condition of merely justified believers, implies no combination or composition

of grace and in-dwelling sin. The spiritual and carnal have no fellowship.”*

The true child of God laments the presence of this sin-ward tendency in him; his new born loyal nature instinctively cries out to God for deliverance from this “body of death.” But, dear reader, if you are in the least in sympathy with this foe; if you consent to its in-dwelling, rather than sacrifice the right hand or eye, yea your whole body, and your life to have it destroyed and cast out, you offend the most holy God, and fall under condemnation.

O, I tremble for the dear people; God flashes the light of full salvation into their hearts, that they may walk therein, and glorify Him. “But some, when they had heard did provoke;” “to whom swear He that they shall not enter into His rest.”

May I, kind reader, cherish the hope that you will “*walk in the light*, as He is in the light,” and enjoy the rich experience that “the blood of Jesus Christ His Son cleanseth us from all sin.”

Need I adduce additional Scripture to prove that grace ends the dual state in this life: do we not read that we are “renewed in knowledge after the image of Him that created us:” “Changed from glory to glory, into the same image (of the Lord), as by the Spirit of the Lord?” Col. 3: 10. 2 Cor. 3: 18. Are there any such

* J. A. Wood.

explosive elements in God that must be held in restraint? Nay: "*God is love*," and "herein is our love made perfect, that we may have boldness in the day of judgment; *for as He is, so are we in this world.*" 1 John 4: 16, 17.

This consciousness of absolute freedom from in-dwelling evil, is just as distinct from that of the first, or dual state of grace, as the brilliant noon-day sun differs from the faint light of a taper.

These two, very marked states of grace, so clearly taught in the Bible, and attested by all who have experienced the same, are the results of two successive works of grace.

"The bee that rocks on summer flower,
In golden, balmy day;
The cloud that floats in sunset hour,
And glows with crimson ray;
The waves that roll with gentle swell,
At evening on the sea;
Speak of a rest and peace that dwell,
In hearts from care set free.

But who can tell the sacred hush
Of souls that dwell in love?
No noise, nor strife; foul tramp, nor rush
Where rests the Holy Dove.
His home is in that blest retreat,
Where evil cannot tread,
Secure as solemn mercy seat,
With cherub wings o'erspread.

O, who can sing that purest peace,
When dark camps leave the heart;
When inward wars their tumults cease,
And sin and self depart?
Then Christ comes in to dwell with thee,
And passions wild are still;
And like great waves of Galilee
Bow to His mighty will."

G. R. KRAMER.



CHAPTER IX.

THE WORDS OF CHRIST IN JOHN 15 ARE POSITIVE PROOF OF TWO WORKS OF GRACE.

“**I** AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away and every branch that beareth fruit He purgeth it that it may bring forth more fruit. * * * He that abideth in me, the same bringeth forth much fruit; for without me ye can do nothing. * *

* Herein is my Father glorified, that ye bear much fruit. * * * These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment: That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.”
—John 15: 1—13.

This Scripture can not, by any fair treatment, be harmonized with the first grace—all grace theory.

No man is in Christ, the true vine, until he has experienced that wonderful work of God, by which he was severed from the first family—the Adamic root—and grafted into the second Ad-

am; the Christ vine. And all branches thus transformed, who prove unfruitful, the father takes away; they lose their connection with, and cease to draw life from Christ. But these grafts that prove a success; that abide in Jesus, and bear fruit, "the Father *purges*, that they may bear more fruit."

Could language more emphatically teach a second work of grace than this? Can the sophistry of man, or "the gates of hell" overthrow these sayings of the Son of God?

Fruit bearing branches, the *Father purges*, hence a Divine work, a second change.

Purge is from *Kathairei*; that all may see just what that word means, I will set before you every place where it occurs in the Greek Testament, translated as follows:

Purge.—John 15: 2; Heb. 10: 2, 1: 3, 2; Peter 1: 9; Matt. 3: 12; Luke 3: 17; Mark 7: 19; Heb. 9: 14, and 22.

Katharos, the adjective *clean*.—Matt. 23: 26 and 27: 59; Luke 9: 41; John 13: 10, 10, 11; 15: 3; Acts 18: 6; Rev. 19: 8, 14.

Pure.—Matt. 5: 8; Acts 20: 26; Rom. 14: 20; 1 Tim. 1: 5 and 3: 9; 2 Tim. 1: 3 and 2: 22; Titus 1: 15, 15, 15; Heb. 10: 22, 23; Jas 1: 27; 1 Peter 1: 22; Rev. 15: 6, 21: 19, 21, and 22: 1.

Katharizo.—*Mak3 Clean*.—Matt. 8: 2; 23: 25; Mark 1: 40; Luke 5: 12 and 9: 29.

Ceanse.—Matt. 8: 3, 10: 8, 9: 5, 23: 26; Mark 1: 42; Luke 4: 27, 7: 22 and 17: 14, 17; Acts 10: 15 and

11: 9; 2 Cor. 7: 1; Eph. 5: 26; Jas. 4: 8; 1 John 1: 7
9; Mark 1: 44; Luke 5: 14.

Be Clean.—Matt. 8: 3; Mark 1: 41; Luke 5: 13.

Purification — *Purifying.* — John 2: 6; 3: 25;
Luke 2: 22; Heb. 9: 18.

Thus, the reader can see that the word here rendered, "*purgeth*," is every where used to represent moral cleansing. In fact, the word cleanse is derived from no other word in the New Testament.

The same word is translated purge in Heb. 10: 2: "The worshippers once *purged* should have no more conscience of sins." And cleanse, in 2 Cor. 7: 1, "Let us *cleanse* ourselves from all filthiness of the flesh and spirit, perfecting holiness." Also see 1 John 1: 7, 9.

I have taken this pains in order to show that the Father's purging of the branches is the same that the Apostles enjoined upon the Churches to seek through the blood of Christ.

How absurd the cry, that those who profess a second work, were back-slidden or never had been converted. They are not the kind the Father purges; all such have to repent, be grafted into the living vine, and bear fruit, before ready for this work. Only fruitful branches receive this grace.

This is true in *fact* as well as in the Word.

The most spiritual, conscientious and useful Christians are always the first to enter this more pure and excellent way.

Yea, doubtless the very reason that comparatively few believe and enter therein, is because the number who actually bear fruit are few.

If we measure with the standard of God's Word—and from it there is no appeal—we are forced to the conclusion that but few of the great mass of Church members are actual branches in Christ; for, Jesus says, "He that abideth in me, and I in him, the same bringeth forth much fruit."—John 15: 5.

Dear reader, before you conclude that you need not this perfecting grace, please measure yourself by this test: Are ye bringing forth "much fruit? Does your pious life lead many souls to Jesus? Are you indeed, "gathering with Christ?" If not, it is no surprise that you do not receive the blessed doctrine of entire sanctification; you are not the kind the "Father purgeth," but such as He "taketh away." See well to this. Perhaps you can point to some good works; to patient endurance, for Christ's sake; to zealous labor in His vineyard. Yes, all this, and more, and yet you may need the grace of repentance, before prepared to seek perfection.

Can you honestly claim superiority to the Church at Ephesus, of which Christ speaks thus:

"I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles and are not, and hast found them liars; and hast borne, and hast patience, and for

my name's sake hast labored and hast not fainted."—Rev. 2: 2, 3.

I know of few, if any Churches in the merely justified state, that compare favorably with this one.

They were not drones, but workers.

A large portion of the religious zeal in the world is through sectarian motives; but Christ, who knoweth all hearts, acknowledges that those labors were through love to Him, "*for my name's sake*." They were also constant, and persevering: "hast labored, and hast *not fainted*."

Christ also attributes great patience to this Church, as well as correct discernment of spirits.

Yet with all these excellent qualities that would secure a high standing among the Churches of the present day; they were not in a condition to receive the Father's purging. For, says Jesus:

"Nevertheless, I have somewhat against thee; because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Here is the lamentable condition of the present Church. Notwithstanding all her boasted "*works*" she has "left her first love." In heart, at least, she is turned back to Egypt.

Needing repentance—the "first work"—she is not prepared for the "second grace."

Here we can see how extremely difficult it is to stand, until we get beyond mere justification—

“have access by faith into this grace wherein we stand.”

If a man were to attempt to abide in the state of deep penitence for sin, he would doubtless fail; because this is no standing ground.

The same, in a modified degree, is true of justification; they are both transition states.

We never cease to be penitent, or forego the joy of justification, by advancing to higher ground; but God designs that repentance should lead to pardon and justification to entire sanctification.

And, having thus “done all to stand, we can stand therefore;” being “perfect and complete in all the will of God.”

To stop short of this point were like a man attempting to hold a position on a steep hill-side, where only a sufficient foot-hold can be gained to pass rapidly to the summit.

Is it not a fact patent to all observers, that young converts, almost invariably possess more love to Jesus, to brethren and enemies, than older saints do, who have not received the Father's purging? The young convert will rush to, and embrace his most bitter enemy, while it is almost impossible to get older members of the Church, who have had some petty grievance, near enough together to touch fingers; and yet, when we teach them the glorious gift of perfect love, they tell us they are growing in grace. They thus conclude because they can get on better in prayer

and speaking, than when first converted; while the contrast between their present coldness and new-born fervor, shows that they have lost their first love, and relapsed into a decent morality and formal servility.

But, what is the nature of this Divine purification?

When a scion is ingrafted it always contains the sap and nature of its native tree; with this is mingled the sap and life of the new root; which, I am told by persons who have witnessed the fact, sometimes produces a mixture of both kinds of fruit.

Now, before that graft could be purely and exclusively of the tree on which it stands, it must undergo a purgation from all the elements of its original root. So also we, bring with us the Adamic nature, which must subsequently be cleansed out of our moral system, in order that we may bear the unmixed "fruit of the Spirit of Christ Jesus.

It is not an outward pruning, or *self culture*, but an inward cleansing; the removal of the Adamic taint which *God alone can do*. "*For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion.*"—Joel 3: 21.

Thus God "makes the tree good, that the fruit may all be good.

I close this chapter by calling your attention to the indisputable evidence of two distinct works of grace.

It can not be denied that the ingrafting is a work of God; and without impeaching the testimony of Jesus, a subsequent work of purification must be conceded.

What must we think of that Christian who says he can not believe in this second and all-cleansing grace.

Surely there is no lack of testimony, neither is the testimony involved in obscurity, so as to require great erudition to apprehend it.

All that any one needs to believe in a second work is a heart to credit the words of Jesus, and the ability to count two. For, if God does one work of ingrafting, and subsequently another of purging, surely the latter is a second work.

I have decided to honor the vine;
Purge me, dear Father, the power is thine.
Nothing am I. Everything He.
Christ is the all and all in me.

I am determined henceforth to bear.
The unmixed fruit of the Spirit so fair.
A branch am I; the life is He.
Christ is the all and all in me.

CHAPTER X.

THE FULLNESS A GRACE UPON GRACE.

JESUS points out the object of the lesson on the vine and branches as follows:

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15: 11.

In the sixteenth chapter the dear Savior again speaks of the coming of the Holy Spirit, as the personal comforter which was yet to be received by the Disciples; and, to stimulate their minds to seek after this great blessing, He says unto them:

"Whatsoever ye shall ask the Father in my name, He will give it you; hitherto have ye asked nothing in my name. Ask and ye shall receive, that your *joy may be full*"—23, 24.

Here was a new grace—a fullness of joy yet to be received from the Father by asking for it; though they were already Christians; for, immediately following this promise Jesus said, "For the Father Himself loveth you, because ye have loved me, and have believed that I came out from God."

But the "new commandment" of perfect love: this second experience, Christ insists upon, as necessary to abide in His love, and retain His joy; for this Divine fulness, "no man taketh away from you."

It is a salvation that carries us "above the world and sin," and extracts honey from every circumstance in life. A peace that flows as constant as a river: a joy which all the cunning and power of men and devils cannot interrupt. On this eternal Rock, the soul "rejoices evermore," and even "glories in tribulation."

Now this unmingled and eternal joy of the soul, the Lord presents to His regenerated disciples, as the full fruition of His kingdom of grace; not by works or growth, but a direct gift from God, in answer to prayer.

We find this same blessing connected with sanctification in that most memorable prayer of Jesus.

"And now come I to thee; and these things I speak in the world, that they might have *my joy fulfilled in themselves*."—John 17: 13.

But some may think, that, when the kingdom was once finished, and all its elements present, this distinction ceased, and we are inducted at once into all the "fulness of the blessing of the Gospel." This, we have already seen in chapter four, is anti-scriptural, as we also show from the present class of texts.

"Now, the God of hope, *fill you with all joy*

and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—Rom. 15: 13.

Here Paul invokes the same blessing upon the believers at Rome, to be received in the same way that Christ directed, *i. e.*, "in believing," and, "through the power of the Holy Ghost."

After the Ephesians had been "quickened," and made fellow citizens with the saints, Paul prayed the Father to grant them this "fullness of God." He did not think with some at present, that this great blessing could only be attained by superior minds, or those of many years experience in the way of the Lord; nor that it could only come to us at death; but, in the very strongest terms, proclaims it the privilege of the young converts at Ephesus, who had quite recently merged from the low, and dissolute habits of heathen idolaters.—Eph. 3: 14—20.

The Apostle John writes to his "brethren," the "sons of God," of their privilege to be cleansed in the blood of Christ, from "all sin," and "all unrighteousness," and enjoy the cloudless glory of "perfected love."—1 John 1: 7, 9 and 15—17; and, says he, "These things write we unto you, that your *joy may be full*."—1: 4.

This proves that the two works of grace wrought in the first disciples continued the order to the end of the Apostolic ministry; and, of course, has never been changed.

It is believed that John wrote his Gospel about

A. D. 97, but three years before his death. In his introduction he testifies to the fulfillment of the promise Christ gave to His Church before leaving. "And of His *fullness* have all we received, and grace for grace."—John 1: 16

I can see no way to interpret this language, so as to avoid the conclusion that the fullness is a second enduement of grace. It makes no difference whether we take "for" in the sense of *because of*, or *in order to*; the first rendering teaches a crowning grace, a fullness of joy, consequent upon a previous grace, the second a degree of grace preceding the fullness; both amount to the same thing, and emphatically declare two distinct measures of grace; the first a transition state, the second the fullness of God "wherein we stand."

Doddridge, Wesley, and others, translate the above, "*grace upon grace*;" the Emphatic Diaglott, "*favor upon favor*." In this version favor takes the place of grace, generally.

These renderings make the proof of two successive degrees of grace still more emphatic. A fullness of grace bestowed *upon* a previously received measure of grace.

This Divine fullness, Christ and Paul identify with sanctification.—John 17: 14—17 and Romans 15: 13—16, and John with perfect purity.—1 John 1; and these being the same, and wrought by the power of God in the Christian's heart, is nec-

essarily "*grace upon grace*," and proof positive of two successive works of grace.

The Blood, the Word and the Spirit proclaim,
Both pardon and cleansing in Jesus' name.
Oh, glory to God, for grace upon grace;
An ocean of love, and river of peace!

The Blood, the Word, and the Spirit agree:
A fullness of joy they offer to me.
The promise made sure with an oath Divine,
Inspires my trust. I'm sure it is mine.

Believing the Word; I'm cleansed in the blood,
The Spirit now fills the temple of God.
I've paradise found in the bliss of faith,
A heaven of joy in the second grace.

CHAPTER XI.

ROMANS 5: 1, 2. PROOF POSITIVE OF TWO DISTINCT DEGREES OF GRACE.

THE Apostle here places side by side, justification and another state of grace beyond.

“Being justified by faith, we have peace with God through our Lord Jesus Christ.” Here is a clear and full statement of a complete work *i. e.*, justification by faith, through Christ, and its effect, “peace with God.”

As regeneration, adoption, and justification, are all one in point of time, they are all embraced in this act of faith; but these new born joys are transitional.

Behold, a second door appears, which leads to the true standing grace. This is the “open door” into which the “*righteous enter.*”

Read ver. 2. “By whom?” By the same Lord Jesus Christ. “*Also,*” in addition to justification, “*we have access by faith;*” the same as into justification; “*into;*” not the experience already mentioned, but distinctively, “*into this grace* wherein we stand and rejoice in hope of the glory of God.” In this “endowment of power from on high,” the soul “puts on the whole armor of God,” and is “made perfect, stablished, strengthened, settled.” 1 Pet. 5: 10.

The “old man,” which is always inclined to murmur at misfortune, and resent injuries,

being entirely destroyed, we even "glory in tribulation."

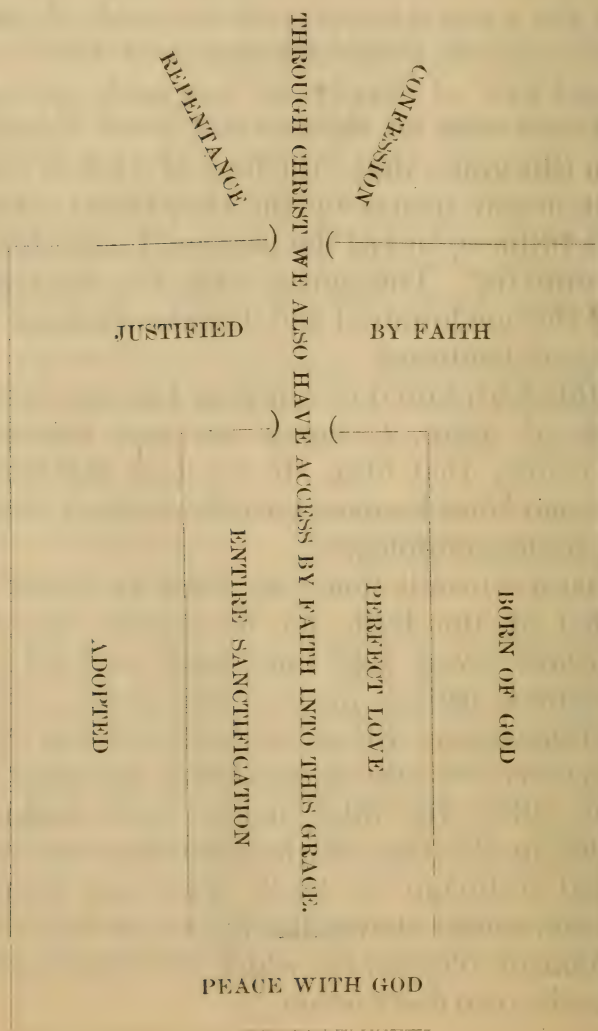
This is nothing less than entire sanctification, wherein non-resistance, and returning good for evil, is the natural impulse of the soul. It also corresponds with Paul's description of the "more excellent way" of charity, or "love made perfect," which "endureth all things," and never faileth." It is in this grace, that, "the love of God is shed abroad in our hearts, by the Holy Ghost, which (in His fullness, and as the personal Comforter) is given unto us." This agrees with the sanctification of the one hundred and twenty disciples on the day of Pentecost.

If this Scripture does not aver two successive degrees of grace, I cannot see how language could convey that idea. If we deny this truth, this second verse becomes entirely without meaning; a useless tautology.

What a contradiction, yea, what an insult to the God of the Bible for men, who claim to believe, and revere that holy Book; and yet say they cannot believe in a second grace. Such pretensions are no better, yea, less consistent than the hypocritical plea of the infidel, who says, he cannot believe the Bible at all. Such obstinate unbelief in the face of the abundant and unequivocal testimony of God's Word, and human witnesses, simply shows that the soul is under the dominion of old *Sarka*, which of course never chooses its own destruction.

If we draw a facsimile of Rom 5: 1, 2, in lines and angles, we have the following

DIAGRAM OF TRUTH:



Dear reader, I appeal to you, before the Lord Jesus, our final Judge, if this is not a true picture of the of inspired word.

I challenge any man to diagram these two verses, by the rules of grammar, so as to make but one ingress. Can any sane mind believe that, after a plain statement of justification by faith, and through Christ Jesus, the Apostle would proceed to say, "We also have access by faith through Christ, into this grace," etc., and yet mean the same thing?

To identify "this grace" with that of the first verse, you must either take the position that it, *i. e.*, justification, is attained by two distinct grasps of faith, and two inductions through Christ, or else charge Paul with a repetition too awkward and ridiculous for the first composition of a school boy.

The first horn of this dilemma, will do the opposer no good, for it also teaches two degrees of grace, only it confines them within justification. The second is not even supposable. The inspired writer connects "*this grace*," and that of the preceding verse with "*also*," hence it is impossible to construe them as meaning the same.

"This grace," dear reader, is immovably fixed beyond and in addition to justification. In vain all your attempts to deny it—you only thereby publish your sad want of it. "Forever, oh Lord, thy word is settled in heaven."

"Justified by faith * * * also access by faith into this grace." A man might just as well assay to invent enginery to demolish the throne of the Almighty, as to produce arguments to overthrow this most precious truth of God.

I should not fear to rest this whole subject upon this single text. It not only declares an attainment of grace supplementary to justification, but excludes the idea of it being a mere development; for the Apostle avers that we are inducted therein through Jesus Christ, and by an act of fait, just as we enter the door of justification. Hence, it is a direct gift from God, and received instantaneously.

This is the gift that Paul desired to bring to that Church, "to the end they might be established,"—1: 11. To be established, is simply to reach a point where we are enabled to stand.

Behold the harmony of truth! "this grace" is placed after justification, and it was to the Church that the Apostle wished to come and teach it.

I have never yet heard an explanation of this second verse, except by such as possess the real experience it teaches. I have asked ministers who had only entered the preceding verse, to explain it; but not one has undertaken it; some resorted to witicism, others to abuse, while a few were honest enough to confess that they could not. Notwithstanding, they could not otherwise interpret this and other texts, they still de-

clared their unbelief in the higher or perfecting grace. O, the malignant infatuation of the spirit of error!

“Since thou wouldst have us free from sin,
And pure as those above,
This second door we’d enter in
The bliss of perfect love.”



CHAPTER XII.

ABSOLUTE PROOF.—2 COR. 1: 15.

“**A**ND IN this confidence I was minded to come unto you before, that you might have a second benefit”—margin “*second grace*.”

Some may attempt to identify this second benefit with the return visit, spoken of in the following verse. But we have no right to change its connection. Had the Apostle meant the benefit of his second visit, he would have said so; then it would have read thus: “And to come again out of Macedonia unto you that ye might have a second benefit.” But our business is not to dissect, and reconstruct the Word of God; for thereby anything could be established. But believing with David that “*the Word of the Lord is right*,” we take it for granted, that Paul meant just what he said, when he announced the object of his early visit to the Corinthians. His solicitude for their advancement to the sure standing ground of the “*second grace*,” was so

intense, that he resolved to go to them "before" he went elsewhere. McKnight, Emphatic Diaglott, and Conybear and Howson, all render "*first*" instead of "before." Paul has left no chance to identify the "second benefit" with the second visit, because the object in each visit is plainly pointed out. "I was minded to come unto you *first, that ye might have a second grace,*" "And to come again out of Macedonia unto you, *and of you to be brought on my way toward Judea.*"

But let us examine the Word here translated. "benefit" and "grace." Which rendering is correct? The following facts will answer.

1. The original is *karin*.
2. With the exception of James 1: 11 ("the *grace* of the fashion of it perisheth."), the word *grace* is never derived from any other word in the New Testament.
3. *Karin* is translated *grace* 131 times in the New Testament.
4. *Karin* is never rendered *benefit*, but this single instance, and then they corrected their version, by inserting *grace* in the margin.

I appeal to any man who has access to the Greek text for the correctness of these statements. Here, then, is proof positive of two works of grace. An inspired Apostle using the very form of expression, that the teachers of distinctive holiness find it convenient to adopt at present—"a second grace."

It appears that the translators did not under-

stand this perfecting grace: hence, in this instance, they departed from the usual way of rendering the word.

I will give the readers the benefit of J. McKnight's translation and paraphrase on this and the following verse. "*And in this persuasion that ye believe me a faithful Apostle, I sincerely purposed to come to you first that ye might have a second gift of the Spirit as soon as possible, by the imposition of my hands. And after wintering with you,—1 Cor. 16: 6, from you to pass through into Macedonia, and from Macedonia to come again to you, and by you to be sent forward into Judea.*" The words in *Italic* are Scripture, the rest his paraphrase.

Now this pious and learned Presbyterian translator had no special predelections for sanctification as a second work of grace: hence, nothing but a faithful exposition of the pure word, could have led him to this interpretation. But why not the Corinthians receive a second gift of the Spirit as well as the one hundred and twenty, the Samariatans, the twelve Ephesians, *et al?*

Is not the "promise sure to all the seed?" Is it not the will of God that all His children should be sanctified—"sealed with the Holy Spirit of promise after that ye believed?"

And now dear reader what will you do? Will you have grace and humility enough to abandon your obstinate unbelief in reference to the second grace, and receive heaven's best gift to

your needy soul? Or will you step entirely off of the Bible platform? If not the former, for consistency you ought to do the latter; and I do not know that God is more dishonored by one that rejects the Bible entire, than by one who willfully and hypocritically rejects its most important truth. Christ would rather have us either cold or hot, than lukewarm. I think that soul must be suffering badly with lukewarmness, who can ignore a large portion of God's Holy Book, with a simple parrot like retort. "God never does his work by halves," or "by piece meal," etc.

Man is usually compelled, by the limitation of his power, to do his work by a succession of efforts; but this is no reason why the Infinite may not, for other reasons, do the same: that He sometimes does His work in successive degrees, no one will deny. This was his order in the creation of the world. The Almighty could have, by one fiat, and in a single instant brought forth the work of six days, but He chose to do otherwise. Christ could have created the organs of sight perfectly, by a single word, but He saw fit to restore the blind man by two applications of the clay; the first producing but imperfect vision.

Now, what becomes of the assertion that God never does His work in parts? Is it not satan's lie, through which you reject God's truth?

But, if in material things, where all is plastic to the Divine touch, the Alwise Being wrought His work in successive degrees, how much more

reasonable in our salvation, where human agency, human will and capacities, are coupled with, and modify the Divine work.

It is a fundamental truth of the Bible, that salvation is "of faith, that it might be by grace," but it is contrary to the nature of faith, to apprehend that for which we have no pressing sense of want. And another element of appropriating faith is a concentration of all the desire of the heart upon the single object. Hence, it is not in the province of faith to claim purification from inbred sin, when that want is not felt, and when all the powers of the soul center in a vehement longing for pardon. *These facts*, and others that might be mentioned, *place entire sanctification beyond the reach of faith, unless received after justification.* O, the depth of the wisdom and goodness of God! To restore the soul from all the effects, and inbeing of sin, the Lord gives us a second touch.

Being unable by one grasp of our weak and almost dormant faith, to take all "the salvation which is in Christ Jesus," for us, Father kindly gives us another chance, a second "access by faith into this grace," even "*His fullness.*" Being willing to excite the displeasure of all who hate the "second grace," rather than depart from His plan of salvation by faith. Hallelujah!

"No more delay to seek *this grace*,
For heaven is a holy place;

You cannot stand before your God,
Unless you're washed in Jesus' blood.

"Too high! 'tis only satan's plea;
Look at the blood—it flows for thee.
You've no excuse; you too may know
That Jesus washes white as snow.

"Come then; lay every weight aside,
And plunge beneath the crimson tide.
Now prove Him, and He will shew
The wonders of His love to you."

CHAPTER XIII.

THE DIVINE IMAGE RESTORED TO THE SOUL IN THE HIGHER CHRISTIAN EXPERIENCE.

“**N**EVERTHELESS, when it shall turn to the Lord, the veil shall be taken away. Now, the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”—2 Cor. 3: 16—18.

The central truth in this text is the declaration, that we are changed into the image of the Lord. Man was created in the likeness of God; hence, to accomplish the object of his being, he must bear that image now; for the will and purpose of the Creator, respecting man, has not been changed.

This Divine moral rectitude was lost in the fall, but all glory to the Lamb, it is regained in Christ. Even before He, who is our life and righteousness was manifest David, in the Spirit, proclaimed the great sum of salvation when he

said, "*He restoreth my soul.*" To restore is to bring back to its original condition; therefore the salvation of Christ reproduces the moral state of Adam before the fall.

"And have put on the new man, which is *renewed in knowledge* after the *image of Him that created him.*"—Col. 3: 10.

Here it is expressly stated that we are renewed in the image of our Creator. "Renewed in knowledge," we understand not of intellectual perfection, but soul knowledge; "the wisdom that cometh from above." It is God, "shining into our hearts to give us the light of the knowledge of the glory of God in the face of Christ Jesus."

It is spiritual intuition; the correct knowledge of God, and our relations to Him, imparted by the "anointing that abideth and teacheth of all things." For, as John says, "We know that the Son of God is come, and hath *given us an understanding that we may know Him that is true*; and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."—1 John 5: 20.

This clearly defines the knowledge received in the renewed image of God.

These texts are sufficient to establish the glorious truth that we may, through Christ Jesus, regain, and enjoy in this life, the pure and unsullied Divine image, which crowned with glory the creation of God, "when the morning stars sang together and all the sons of God shouted for joy."

Hallelujah! Let heaven again resound with shouts of praise, for "the Lord brings back His own."

How, then, is this wonderful transformation from sin into the "likeness of God" produced? or "what must I do to be saved?" Do nothing; "cease from your own works," and simply "*look*." For "we all, with open face *beholding* as in a glass, the glory of the Lord, are changed into the same image."

The Bible is a two-fold mirror. The law and the Gospel. The former is referred to in James 1: 23; the latter in 2 Cor. 3: 18.

By looking into the *law* we see ourselves: all the defects of our heart and life will be faithfully reflected. Looking into the *Gospel* side, we see, not ourselves, but the Lord Jesus Christ, who is the "end of the law" to us, and who is "our sanctification and redemption."

Many keep looking, all their lives, into the mirror of works, and vainly attempt, by tears, resolutions, good deeds and ordinances, to save their soul. Some preachers give such prominence to the law, that they send their hearers to the city of Legality, instead of to Christ, the only city of Refuge.

Oh, if every burdened, laboring soul would but look into the Gospel; then would all their trouble, sin and bondage vanish: for, looking into this glass, reproduces Christ in us; yea, changes us into the glory of His image.

But it is not the look of a sinner that secures this excellent glory. No, we pass not directly from guilt and condemnation, into the perfect likeness of God; but, the Apostle declares, and experience confirms the blessed fact, that we are changed into "the same image from glory to glory, *i. e.*, from one degree of glory to another.

When in the wilderness, we have such very diminutive conceptions of the glory of present salvation, that this language is usually applied to the glory of future rewards.

But we should observe that the Apostle does not say, "we will be changed from glory to glory," but "are changed," even now. Remember, also, that both these changes are induced by a believing look into the Gospel glass, and by the effectual power of the "Spirit of the Lord." Does the Word and Spirit of God produce natural death, or take us out of this world? No, dear reader, these means of salvation do not change our location, but our moral state; and when you experience the second glory, you will not be in heaven, but better still, in the full image of God. "Perfect, even as your Father which is in heaven is perfect." "Righteous, even as He is righteous." "Pure, even as He is pure;" and "partakers of His holiness," without which heaven itself would be no heaven for you.

The term glory signifies brightness, beauty and grandeur. Its applications in the Bible are various. It sometimes signifies the grandeur,

sublimity and holiness that we are to ascribe to the Deity. "Give glory to the most High." Heaven, of course, is all glory. The word often denotes the pure light, the power, righteousness, and moral beauty with which God invests and adorns His saints. On this point I find myself overwhelmed with a great multitude of texts. It will do your soul good, dear reader to take a concordance and see how often the word glory relates to the present fruition of the soul through grace.

"The Lord will give *grace and glory*; no good thing will He withhold from them that walk uprightly."—Psalms 84: 11.

"Surely His salvation is nigh them that fear Him; that *glory* may dwell in our land."—Psalms 85: 9.

"For thus saith the Lord, behold, I will extend peace to her like a river, and the *glory* of the Gentiles like a flowing stream."—Isa. 66: 12.

In whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of *glory*."—1 Peter 1: 8.

"If ye be reproached for the name of Christ, happy are ye: for the *Spirit of glory* and of God resteth upon you."—1 Peter 4: 14.

"Therefore, my heart is glad, and my *glory rejoiceth*." "Thou hast put off my sack-cloth, and girded me with gladness, to the end, that my *glory may sing* praise to thee, and not be silent. Oh, Lord, my God, I will give thanks unto thee forever."—Psalms 16: 9 and 30: 12.

"The peace of Christ makes fresh my heart,

A fountain ever springing;

All things are mine since I am His,

How can I keep from singing?"

These texts are sufficient to show that glory denotes the Divine Spirit, and holy joy of the Christian. Indeed it represents every feature of true religion in the soul.

Now, the text at the head of this chapter affirms that "we are changed from glory to glory"—from one degree of salvation to another. This can only mean from the glory of justification to the "more excellent" glory of perfect love.

There is no glory in a sinner; nothing but darkness, sin and guilt. From this wretchedness he must be raised, by grace, into the relation of a Son. This brings *glory* into the soul; for it is indeed, a glorious thing to be freely justified before God: but the change into this glory is followed by a second into the perfect "glory of the Lord," or the "same image."

This is in perfect harmony with Paul's letter to the Ephesians. They had already been "brought nigh by the blood of Christ," "quickened" and "raised up together and made to sit together in heavenly places in Christ Jesus."—Chapter 2. And now the Apostle prays "that the eyes of their understanding might be enlightened; that they might know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."—1: 18.

This second glory, you perceive, in verses 11 and 12, is identified with the inheritance of the saints, *i. e.*, sanctification.—Acts 20: 32 and 26: 18.

These "fellow citizens with the saints" were to

attain this Divine glory, just as Paul taught the Corinthians, *i. e.*, by a second change into the image of God.

"That ye put off * * * the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."—Eph 4: 32—24.

The "old man" can only mean the old, corrupt nature conceived by the fall, and entailed upon the entire race of man. The "new man"—new nature—is of Divine creation, and is "after God," *i. e.*, after the Divine likeness in "righteousness and true holiness."

The destruction of all unrighteousness, and the "renewing of the Holy Ghost," is a change from the glory already attained to that of the full "image of the Lord."

I now proceed to show some texts where the word "glory" has special reference to the higher Christian experience.

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord. My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth. * * * Arise, shine, for thy light is come and the glory of the Lord is risen upon thee."—Isa. 59: 20, 21 and 60: 1.

Here is a true picture of Gospel salvation. First, souls are redeemed, and "turned from transgression." Then we are prepared to enter into a

holy covenant with the Lord, in which our hearts are filled with the Holy Spirit, and our lips with everlasting praises; because the light of God fills the whole body, and "His glory shall be seen upon thee." Now mark the effect of this glory upon the Church.

"The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee."—2. 4.

"They shall come up with acceptance on mine altar, and I will glorify the house of my glory."—7.

Blessed fruits of a holy Church; thousands are attracted to her, and as fast as they enter the Divine fold, and "present themselves a living sacrifice" upon God's altar, He glorifies the house or Church in their sanctification.

"And thou shalt make holy garments for Aaron for glory and for beauty."—Exodus 28: 2.

These holy garments for glory represent salvation.

"Let thy priests, oh Lord, be clothed with salvation."—2 Chron. 6; 41.

"For the Lord taketh pleasure in His people. He will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, and a two-edged sword in their hand * * * this honor have all His saints."—Psalms 149: 4—6, 9.

The tabernacle was a type of the Church—"the true tabernacle made without hands."

"And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory."—Exodus 9: 43.

"The King's daughter is all glorious within."—Psalms 45: 13.

"And we know that all things work together for good to them that love God, *to them that are called according to His purpose*, (who have attained the full purpose, or "perfect will of God" even our sanctification), for whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren, (the chief or head of all the redeemed). Moreover whom He did predestinate them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."—Rom. 8: 30.

Here the glorification of the saints is identical with conformity to the image of the Son, and is subsequent to justification. This scripture is therefore in perfect harmony with 1 Cor. 3: 18 and 2 Peter 1: 3, 4.

Now, it is entire sanctification that restores the image of God in us, hence, it is identical with the glory of the Lord.

Hence, we read that Christ also loved the Church, and gave Himself for it that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such a thing: but that it should be holy and without a blemish."—Eph. 5: 25, 27. The Church is made glorious by being washed and made holy,

preparatory to being presented before God in heaven.

"Howbeit, we speak wisdom among them that are perfect; and yet not the wisdom of this world.
* * * but we speak the wisdom of God ordained before the world unto our glory."—1 Cor. 2: 6, 7.

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets inquired and searched diligently, who prophesied of the grace which should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. * *

* which things the angels desire to look into."
—1 Peter 1: 9—12.

In these two texts we have the "glory that comes upon the Church through the suffering of Christ, identified with the mystery proclaimed in the Gospel, even our "salvation." Not in its first degree, but salvation to the "uttermost," because it was only appreciated by those who were in the experience, by "them that were *perfect*."

Paul was anxious to visit the Thessalonians that their "hearts might be established unblamable in holiness before God." He tells them that God has not called them unto uncleanness, but unto holiness, and referring doubtless to the same call, he charged every one, "That ye would walk worthy of God, who *hath called you unto His kingdom and glory*."—1 Thes. 2: 12.

"*Hath called*" you "*unto glory*," even now; not

heaven, for that call will not be until the close of life; but "*unto holiness.*" Holiness is, therefore, the second glory, and this call follows immediately, the call into the kingdom. This is parallel with the words of Jesus, "Seek ye first the kingdom of God and His righteousness."

Here are two distinct things to be sought; first the kingdom, which we enter in the new birth, and then the "righteousness of God," which Paul says is revealed in the Gospel "from faith to faith," and is a gift bestowed upon the Church to the end they might "be established."—Rom. 1.

Once more, for the identity of the second glory and sanctification, read 2 Thes. 2: 13, 14:

"But we are bound to give thanks always to God, for you, brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation through *sanctification of the Spirit*, and belief of the truth; whereunto (unto which sanctification) He called you by our Gospel, to the obtaining of (that whereunto He called you, *i. e.*) the glory of our Lord Jesus Christ."

Here sanctification and the glory of the Lord are used interchangeably, meaning the same thing: for that whereunto God chose them, is the same as that which He called them by the Gospel to obtain through "belief of the truth."

Peter "had been with Christ, and learned of Him;" hence they "speak the same things." "Sanctify them through thy truth, thy word is truth." "And the glory which thou gavest me I have given them; that they may be one, even as we are

one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—John 17: 17, 22 and 23.

"Lo, now speakest thou plainly." That the disciple may be as the Master, the Lord gives us His glory, even the "*same image*;" which glory He connected with His prayer for their sanctification, and further defines as "I in them and thou in me."

Surely this is the "more excellent" *glory*, to be a holy temple, indwelt by the blessed Trinity. Hence, Paul's prayer for the Ephesians, that God would grant them "according to the *riches of His glory*, to be strengthened with might by His Spirit in the inner man; that Christ may *dwell in your heart by faith*, * * * that ye might be filled with all the fullness of God."

O, the *riches of His glory* in the soul!

Returning to the Savior's prayer, we find that the object of Christ giving His glory to the Church is, "that they may be one, even as we are one," "that they may be made perfect in one, or "*perfected into one*."—*Greek*.

And this unifying glory must be received, and exhibited by the Church, in this life; for, thereby, Jesus says, the world was to know that God had sent Him and loved them even as the Father loved Him. Now this glory that makes the children of God one Paul says, is sanctification.

"For it became Him * * * in bring-

ing many *sons unto glory*, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and *they who are sanctified are all of one.*”—Heb. 2. 10, 11.

They only who “walk in the light as God is in the light have (this perfect) fellowship one with another,” because “the blood of Jesus Christ, God’s Son, cleanseth them from all sin;” and “the love of God is perfected in them.”

Reader, go to a special holiness meeting, and thy eyes, if not too thickly veiled, shall behold this Divine “bond of perfectness.”

This list of texts might be still extended. I have multiplied the number for the purpose of edifying the reader.

But enough. “We are changed into the same image (of the Lord) from glory, (justification), to glory, (entire sanctification), as by the Spirit of the Lord.”

Glory be to the God of all grace who now fills heaven and earth with wonder, admiration, and loud hallelujahs, at the appearance of a “new man,” redeemed and washed from all iniquity, and re-created after the image of God, in all the “beauty of holiness.”

“According as His Divine power hath given unto us (Christians) all things that pertain unto life and godliness, (*god-likeness*), through the knowledge of Him that hath, (even in this life), called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine

nature, having escaped the corruption that is in the world through lust."—2 Peter 1: 3, 4.

Everything essential to the life and perfect god-likeness of the soul, is provided by the Divine power, and apprehended by us, through the knowledge of God, and, through the precious promises. Peter informs his brethren that "ye might be partakers of the Divine nature," by "escaping the "corruption that is in the world"—the corrupted human nature into which the whole world has fallen, through the sin of Adam; and this Divine likeness is the "glory" to which we are now called, and which is followed by the "virtue" of a holy life.

I am aware that worldly wisdom will attempt to explain away these Scriptures; neither is there any portion of truth that can not be "*wrested*" by those who are "*ignorant*," experimentally, and "*unlearned*" by the Holy Spirit; but no candid mind will dispute the following facts deducted from the foregoing Scriptures:

1. That the grace of God, in this life, restores the soul of man into the Divine likeness. Col. 3: 10.

2. That this perfect holiness or godlikeness is the *glory* which Christ gives to the Church, by which it is made "perfect in one."—2 Cor. 3: 18; John 17, and Heb. 2.

3. That it is entire "sanctification," or "true holiness."—2 Thes. 2: 13, 14; Eph. 4: 24, and 5: 27.

4. That it is wrought by the power of God,

through the Word and Holy Spirit.—Eph. 4: 24; 2 Peter 1: 3; 2 Cor. 3: 18, and 2 Thes. 2: 13.

5. That it is identical with the gift of the Holy Ghost.—1 Peter 4: 14; and the “righteousness of God.”—2 Peter 1: 3; Mathew 6: 36, and Romans 1: 17.

6. That it is promised to, and enjoined upon the Christian.—Eph. 4, and 2 Peter 1; and is a change, not from a sinner, but from a justified relation, even “*from glory to glory*,” and is, therefore, a second attainment in grace.

On dimness of vision the day star appears,
Reviving the Church ‘in the midst of the years.’
Her glory shines out like a city on high,
And Nations ‘like doves to her windows fly.’

Salvation, ‘as brightness,’ its radiance imparts,
Full glory on glory enraptures all hearts,
The soul is renewed in the image of God,
And love is made perfect through Calvary’s blood.

O, tell it, ye heralds, the story unfold;
O hear it, ye people, the glory behold.
Let heaven and earth of full redemption sing,
And crown with all glory our Emanuel King.

CHAPTER XIV.

PERFECTION A DISTINCT, AND HIGHER GRACE.

IN CHAPTER two, we have shown that perfection is taught in the Bible, and what it is. In this chapter, we shall show that it is the "second grace," a religious experience subsequent to regeneration.

Christ commanded His disciples, saying, "Be ye perfect even as your Father which is in heaven is perfect."—Matt. 5: 48. This is equivalent to Paul's command to the Ephesians, to "put on the new man which, *after God*, is created in righteousness and true holiness." That is, put on the perfect likeness of God. "Be ye holy, for I am holy."

The above command was addressed to God's children. Mark the language, "*your Father* which is in heaven," it therefore enjoins an attainment beyond sonship. "The disciple is not above his Master, but every one that is perfect

shall be as his Master.”—Luke 6: 40. According to this, some disciples may be perfect, and others not: hence, there are two phases of Christian experience.

The margin reads thus: “The disciple is not above his Master; but *every one shall be perfected as his Master.*” A disciple is a Christian,—Acts 11: 26, Is one who “denies himself, takes up his cross and follows Jesus.”—Luke 14: 26, 27, 33. Then we have the order clearly defined. First, a disciple or Christian; second, “Be perfected;” and this exalted state is not the privilege of a few only, but “every one shall be perfected.” Not that they shall grow perfect, or perfect themselves; but they “shall be perfected.” Of course, this is the work of God; it was to make them like Jesus in moral nature, which involves a change of nature, which the hand of the Lord only can do: hence, the perfecting of the saints, is a Divine work.

At Corinth, Paul’s preaching seems not to have been appreciated by the Church. They regarded him as “weak,” “foolish,” and even beside himself.

“Howbeit,” saith the Apostle, “we speak wisdom among them that are perfect.”—1 Cor. 2: 6. Every man preaches from the stand-point of his own experience, and will be appreciated by those in the same state of grace; to them it will be wisdom; but foolishness to all who occupy a lower plane of Christian experience. The lan-

guage of Canaan, is only understood by those who have reached the land; and wherever Paul had the privilege of preaching to these—the “perfect”—his words were fraught with “wisdom;” while to the unsanctified Corinthians, his preaching was “foolishness.”

Here, again, we see two forms of saving grace. Paul was such a thorough holiness preacher, that he could not well feed these “carnal babes in Christ,” who had continued so long in the first stage of salvation, that, like many at present, they had become spiritual dyspeptics; unable to assimilate good, strong, Gospel meat. To all such, I would say, with Paul. “This also we wish, even your perfection.”—2 Cor. 13: 9.

The same feature of the Apostolic Church is seen at Philippi. In his Epistle to this Church, the Apostle speaks of two kinds of perfection; one of which he disclaims and the other he professes.

“That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. If by any means, *I might attain unto the resurrection of the dead.* Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark for the prize of the high calling of God in Christ Jesus.* Let us therefore, *as many as be perfect*, be thus minded; and if in anything ye be otherwise minded, God shall

reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3: 10—16.

It seems to me, that no candid reader, with ordinary acumen, can fail to distinguish between the two perfections here brought to view, and discover the meaning of each. You see that the perfection Paul denies having attained, is the "prize" at the end of the race; his eyes were fixed on a glorious "resurrection from the dead;" for this he "counted all things but loss;" and pressed forward with all the energies of his soul. There is no more reason for saying that Paul was not free from sin, because he was not perfect in the sense of having "finished his course," and obtained his crown, than for attributing sin to Christ; for, says He, "Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be *perfected*."—Luke 13: 32.

The Scriptures speak of different kinds of perfection, as absolute, resurrected, legal, Adamic and what we may term Christian perfection: hence, it is, that perfection is both affirmed, and denied in the Scriptures, with respect to the same individuals. Thus, God recognized Job, as being "perfect and upright," 1: 1, while Job himself says, "If I say I am perfect, it shall also prove me perverse."—9: 20.

David says, "I have seen an end of all (legal) perfection, (for) thy law is exceeding broad;" and

yet, he calls on all men to "mark the perfect man, and behold the upright; for the end of that man is peace."—Psa. 119: 96; 37: 37.

It is thus, that Paul seems to contradict himself in the Epistle to the Philippians. The explanation is easy. "Legal perfection is disclaimed, while evangelical perfection is claimed. In other words, perfect love-service can be rendered; while perfect law-service is beyond the power of man in this life."—*D. Steel*.

While Paul was not perfect as a victor, he was perfect as a racer. "Let *us* therefore, *as many as be perfect*, be thus minded." While the flaming sentinel prevents our return, in all particulars, to the "Paradisé lost," and the flesh detains us from entering the Paradise of heaven; the God of all grace has commissioned His Son Jesus Christ, and the Holy Ghost to "come down and open the gates of a new Paradise of love made perfect, love casting out all fear, love fully shed abroad in our hearts."—*Steel*. Or rather, we may say, that God has graciously extended a branch of the heavenly glory to this earth, a "border land" of heaven itself, where the soul dwells in sinless rest, and the eternal sunshine of God's approving smile.

"The term *perfection* is the best word in the English language for expressing that state of spiritual wholeness into which the soul has entered, when the last inward foe is conquered, [rather destroyed] and the last distracting force is harmonized with the mighty love of Christ, and

every crevice of the nature is filled with love, and every energy is employed in the delightful service of the adorable Savior, and the soul is as "dead indeed unto sin," as the occupants of the Stone Chapel graveyard are to the tide of business which rolls along the streets of Boston.

However, fractional the man may be in all other respects, he is in one sense an integer; *love pervades the totality of his being*. Early in Divine revelation do we find Jehovah pointing to this state, saying to Abraham; "Walk before me, and be thou *perfect*;" and to Moses, "Thou shalt be *perfect* with the Lord." In many other places the same Hebrew word is used in describing character: but three times it is unfortunately translated by *sincerely* or *in sincerity*, twenty times by *upright* and *uprightly*, once by *undefiled*, as "blessed are the undefiled, (perfect) in the way;" and once by *sound*; "Let my heart be sound, (perfect) in thy statutes."

Fortw-five times the Israelites are commanded to bring sacrifices *without blemish*; and every-time the word should have been translated, *perfect*. God, thus teaching by impressive symbols that the heart of the offerer must be perfect before God.

Leviticus is the book of all the Old Testament wherein is typically taught the need of inward cleansing, whose end is holiness, whose tabernacle is holy, whose vessels are holy, whose offerings are most holy, whose priests are holy, and their

garments are holy, and whose people are holy, because their God is holy.

Opening the New Testament, we find the Greek word *teleios*, *perfect*, discriptive of fitness for the kingdom of God, dropping from the lips of Christ, and from the pen of St. Paul seventeen times, while the cognate noun, *perfection*, is twice used, and the verb, *to perfect*, fourteen times. This examination shows that the Spirit of inspiration had a deep design, persistently followed from the book of Genesis, to the Epistle of John. That is to set forth the holiness of the service demanded of us, and the perfectibility of the Christian, under the dispensation of the Spirit. For this perfection is not on a level with man's natural powers, but is the work of the sanctifier through the mediation, and blood of Jesus Christ, who "by one offering hath perfected forever them that are sanctified." By one offering He has procured the sanctifier, who, so long as the world shall stand, is able by His office of cleansing, to perfect believers, and present them complete in Christ Jesus."

Daniel Steel, in his new and excellent work, entitled Mile Stone Papers.

These lines contain so much light on the subject, and so well expressed that I have thought it well to quote thus at length.

Returning to Phil. 3, we find two classes of Christians recognized in that Church, possessing two different "attainments" in grace. Not differ-

ent talents, nor diversity of Spiritual gifts, but two distinct "attainments," in the way of salvation. "Let us therefore, as many as be perfect," etc. Language could not more clearly assert the perfection of the Apostle and part of the Church, while the other part had not "attained" thereto. Now it must be claimed that God did more for the former class, in regeneration, than the latter, or that an additional work had been wrought in them; for a difference now exists; some are perfect, others not.

Some may say, that all had but one work wrought in them, but some had grown to perfection: but of perfection by growth, the Christian world has never had a single instance. We have seen that growth does not change the nature, but perfection is a change into the nature of Christ: hence, attributed to the transforming power of the Holy Spirit, and the cleansing blood of Jesus. St. Paul depended upon God alone, to "*reveal*" unto these non-perfected Christians, the light of of his promises that through these they might "*cleanse themselves from all filthiness of the flesh and Spirit; perfecting holiness in the fear of God.*"

We have met some people who look upon the perfecting of members of their Church as a great disaster to the body. The Devil wishing a vigilant committee to keep men out of "this grace" that proves so fatal to his kingdom, has secured their services by making them believe that this

experience would divide, and destroy the Church. Many of them are doubtless sincere, and are to be pittied. But, it seems after all, that these two distinct states of grace did not interrupt the peace and prosperity of the Church at Philippi; they still walked in "love as brethren," and whereunto they had attained "by the same rule."

"And He gave some apostles, and some prophets, and some evangelists, and some Pastors and teachers, for the perfecting of the saints," etc.—Eph. 4: 12.

Among the duties of the ministry, that of perfecting the saints stands foremost, being pre-eminent in importance.

How eager the apostles were to visit all the Churches, to "perfect that which was lacking in their faith," that God might "stablish their hearts unblamable in holiness;" that they might "know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

Paul declares that, especially for this work was he "made a minister;" hence, he says, "I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." He repeats that this special ministry was given to him *for you*, and "to fulfill the word of God; (or to teach you the fullness in the Word of God), even the mystery which hath been hid from ages, and from generations, but now is made

manifest to His saints; to whom, (the saints), God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

"Whom, (as a perfect Savior), we preach, (to His body, the Church) warning every man, and teaching every man in all wisdom, that we may present *every man perfect* in Christ Jesus; (for every one "shall be perfected as his Master,") whereunto, (in this special calling, of "perfecting the saints,") I also labor, striving, according to His working, which worketh in me mightily."—Col. 1: 23—29.

This shows that the burden of the apostolic ministry was to lead the Church into the grace of perfection, which they did, not only by preaching Christ, our "sanctification," but also *laboring mightily* to help them into the experience.

The Gospel does not contemplate the perfection of sinners, but "saints"—holy ones—such as have been regenerated, separated in general, from a life of sin, to the service of God; for unless holy, in a degree they could not "perfect holiness." Love must first exist before it can be "made perfect."

The perfection of a saint is, necessarily distinct from that moral change by which we become saints; hence, the perfect renovation of the soul, is a second work.

We will now hear Peter on Perfection:

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, *make you perfect, stablish, strengthen, settle you.*"—1 Peter 5: 10.

There are, to my mind, two misapprehensions of this text, which I wish to correct. First, some have inferred from it that our perfection must be indefinitely postponed, until we shall have suffered a while; possibly until near the expiration of life. This interpretation conflicts with the whole tenor of the Bible. With God salvation is always "*now.*" "Behold now is the accepted time." "*Go on to perfection.*" "That ye be not slothful, but followers of them who through faith and patience inherit the promise." Heb. 6: 1, 12. Paul, in setting the Canaan of perfect rest before the Hebrew brethren, in chapters 3 and 4, admonishes them, "as the Holy Ghost saith, Today if ye will hear His voice harden not your hearts. 3: 7, 14. Do not refuse the call, but "let us therefore labor, (in the Greek hasten,) to enter into that rest." 4: 11. "*Now* the God of peace * * * through the blood of the everlasting covenant, make *you perfect.*" Heb. 13: 20, 21. "*Now* the God of hope *fill you with* all joy and peace, in believing." Rom. 15: 13. Such is the uniform voice of God to His Church in the wilderness. There is no interregnum fixed between "first love," and love enthroned or "made perfect," except that which depends upon our privilege to hear, and slowness to believe the call. Just as soon as we "are Christ's we are

Abraham's seed, and heirs according to the promise," and "have boldness and access with confidence" into our "inheritance among them that are sanctified by faith." But why did Peter say, we have to "suffer a while," before made perfect? The words "a while" are from "*oligon*," and literally means a little: the idea of time is not essentially in the word, it simply expresses diminution. It is rendered little fifteen times in the New Testament, small five times, and few 14 times. When connected with time, that idea is properly indicated by another word: as, *oligon Kairon*, *little season*—"short time." Rev. 12: 13. Or by a prefix as, *prosoligon* "little time." Jas. 4: 14. Once, besides the instance in Peter it is rendered "a while," Mark 6: 31, where it would be more properly rendered, a little.

Jas. McKnight renders it "after ye have suffered a little;" also the direct translation from the Greek, in the Emphatic Diaglott. The idea intended by the Holy Spirit, is that after we suffer a little—suffer the "crucifixion of our old man," the "destruction of the body of sin,"—God will perfect us. The utter destruction of self is the only road to the perfect Christ life in the soul. With Paul we must "suffer the loss of all things;" for he only that will "loose his own life shall find it," gloriously saved in God.

The second idea drawn from this text, of which I wish to speak, is made intelligent to your minds by transposing the text as follows: "But

the God of grace, who hath called us after that ye have suffered a while, unto His eternal glory by Christ Jesus, make you perfect, (now) stablish, strengthen, settle you." Though this interpretation is sustained by good scholarship, I am compelled to dissent from it. The main object, doubtless has been to remove the apparent delay in the work of perfection, and thus harmonize the text with present perfection as uniformly taught in the Word. But we have seen that no elapse of time is expressed by the true text at all.

My second objection is the incongruity of a *present call*, to the enjoyment of a *future possession*. If we apply the "eternal glory" to our future heaven, which we cannot enter until the close of this life, then it is not true that God "hath (now) called us unto" (*eis*—literally *into*) it. The Lord does not call us into heaven, until we leave this world. In the light of the numerous Scriptures presented in the preceding chapter, the "eternal glory," into which we are called, is identical with the perfection which he immediately promises.

Some may stagger at this view, because it is called "eternal glory." But what of that? Is not perfect holiness the eternal glory of the saints? Does not Christ Jesus "by one offering *perfect forever* them that are sanctified?" Here is eternal perfection attainable now, which corresponds with the "eternal glory" into which God hath, even now calls us.

But, again, where is this eternal glory, of which Peter speaks? In heaven? No, it is "*in Christ Jesus*," the preposition rendered "by," is *en*, its literal force and primary meaning is *in*, by which it is rendered over two thousand times in the New Testament. Jas. McKnight, Philip Doddridge, and the Germ. version all render it "has called us to (or unto) His eternal glory *in Christ Jesus*;" this produces perfect harmony in the text, the call unto, being in the present tense, the glory being in Christ Jesus, is also available now.

"Arise, shine, for thy light *has come* and the *glory of the Lord has risen upon you*." "The glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me."

The above is literally translated, "that they may be perfected into one," in both the Bible Union, and Emphatic Diaglott versions. Here is perfect harmony between the words of Peter, and the prayer of Jesus. The former identifies the call to "*glory in Christ Jesus*," with perfection, and the Lord Himself gives us His glory, which constitutes our perfection.

Observe, again, that this glory unto which we are called, is, saith the Lord, "I in them, and thou in me." This identifies it with the promise: "And my Father will love him, and we will come unto him, and make our abode with him,"—John 14: 23,

and also with that which was spoken by the mouth of the prophet.

"Thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and *thy God thy glory.*"

Our glory, being the eternal God, is necessarily, an "eternal glory." And this is not said particularly of the Church in heaven, but when "thy people shall be all righteous," and when "they shall inherit the land," (Canaan or holiness).

The Savior gave this unifying glory to the Church, that the "world might believe," and the Prophet attributes the same results to it.

"A little one shall become a thousand, and a small one, a strong nation; I the Lord will hasten it in His time."—Isa. 60: 18—22.

Read also in the first of this chapter, the same grand effects flowing out of the glory of the Lord upon the Church, "Then thou shalt see and flow together"—"be one,"—and, in harmony with the prayer of the blessed Redeemer, "that the world might believe," the Prophet says, "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Hence, we see that it is in this world that God becomes the "everlasting light," and "eternal glory" of His Church, which being "seen upon her," attracts the nations "like doves to her windows," still

open to the penitential throng, who enter, and "shew forth the praises of the Lord."

In this connection, I must again call your attention to 2 Pet. 1: 3, 4, where we have "godliness," "glory," and "the Divine nature," joined together as one and the same thing; not reserved in heaven for us, but "*given unto us*," even now, through "exceeding great and precious promises:" hence, by faith. This glory is not entered through death, but "through the knowledge of Him that hath called us," and the operation of "His Divine power," by which we "escape the corruption that is in the world through lust;" that is, we are wholly sanctified—cleansed from the moral infection of this fallen world.

Now, we have no more reason to locate the glory of 1 Pet. 5: 10, in the future state, than that of 2 Pet. 1: 3. And we do less violence to the latter, by excluding virtue from the church on earth, than glory; for, mark you, the call is not to "virtue" now, and "glory" hereafter, but "He hath called us to *glory and virtue*." The glory precedes the virtue, and this is the correct order; for it is only when "the *Spirit of glory and of God* resteth upon" the church, that her virtue "goes forth as brightness, and her salvation as a lamp that burneth."

I will cite but one more parallel passage, "But we are bound to give thanks always, to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation

through sanctification of the Spirit, and belief of the truth: "whereunto (unto which sanctification) he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. 2: 13, 14. Here it is impossible to missapprehend the identity of sanctification, and the glory of the Lord. He called you unto sanctification, to the obtaining of the glory. This proves that we obtain the glory of the Lord, in the experience of sanctification.

Now, two things that are equal to the same thing, are equal to each other: in the above text, sanctification is equal to glory, in John 17: 22, 23, and 1 Pet. 5: 10, perfection is equal to glory, and in Heb. 10: 14, we learn that sanctification and perfection are equal to each other—are the same.

Thus we find the Divine testimony on the second grace, harmonizes with mathematical precision. Having seen that, Peter and Paul, 3 times declared that God "hath called us," (even now) unto the "*glory* of the Lord Jesus Christ," and each time supplement the call with promises of "sanctification," "perfection" or the "Divine nature," and that it is placed before virtue, and identified with the indwelling of God.—Isa. 60: 19; and the Comforter, the Spirit of God."—1 Pet. 4: 14; and is promised by Christ Himself, as the grace of perfection, the cementing power, and world-saving salt of the church.

I think we should begin to have "the eyes of our understanding, enlightened; that we may know

what is the hope of His *calling*, and what the riches of the *glory* of His *inheritance* in the saints," For even now God desires to "make known the riches of His *glory* on the vessels of mercy, which He had, (by regeneration,) afore *prepared unto glory*, (not departed saints, but) *even us, whom He hath called*, not of the Jews only, but also of the Gentiles."—Rom. 9: 23, 24.

In the light of those Scriptures, I think we are prepared to appreciate the united call and promise of God in 1 Pet. 5: 10, where the Holy Ghost has set forth in one blessed experience; "eternal glory," "perfection," *stablishing*, strengthening and settling," grace. These latter term beautifully harmonizes with Paul's description of higher Christian grace. He calls it a spiritual gift, to the end ye may be *stablished*," and the "*heart stablished unblamable in holiness*." Also "strengthened with all might, according to His glorious power, unto all patience, (no more impatience,) and longsuffering with joyfulness," and "that ye be rooted and grounded in love."

This most glorious renovation and illumination of the soul, Peter announces to his Christian brethren, of "like precious faith," as an altitude of religious experience, which some of them, at least, had not yet reached; and, as if anticipating the prevailing skepticism, touching the perfectability of the saints, in this life, and the fact that it is a distinct work of grace subsequent to pardon.

e Holy Spirit declares that the infinite God

Himself, even "*the God of all grace,*" would, most assuredly, "*make*" these believers "*perfect,*" and "*settle*" them down as immovable "*pillars in the temple of their God,* to go no more out." If, therefore, dear reader, if you deny that God will do a work in the Christian by which he is made perfect, you directly contradict the Holy Spirit.

I conclude this chapter by citing some texts in Hebrews.

This Epistle is, I think, the most sublime treatise on perfection, ever written. It is usually attributed to Paul, and addressed to his "brethren," to such as had made a "profession of Christ Jesus," and had been inducted into the first "principals of Christ."—3: 1; 6: 1. Hence, they were converted Christians and of the "household of faith." They had entered the course, but were not yet prepared to run. A certain "sin," with its accompanying "weights" still adhered to their souls.—Heb. 12: 1.

Alas, how many are, at this time making sad failure in their race, for the prize, because of the same encumbrances. How can men "run with patience," when yet possessed with the "old man," whose very nature is murmuring, fretting and impatience.

This inherent sin, the Emphatic Diaglott translates, "Close girding sin;" Conybeare and Howson, "The sin that clingeth closely round us." Truly this sin adheres to the soul with dreadful tenacity; being bred and born in us, we bring it

through the washing of regeneration, and suffer its dire contrariety all through the Christian life, unless layed off by the power of God, in a second application of the cleansing blood.

It seems almost enough to cast a gloom over heaven and earth, to see the multitudes—doubtless a majority of the annual converts—fall a prey to the adversary, through this foe, all for the want of having perfection presented to them as a definite experience, accessible now by faith.

“Go on to perfection,” is the command of the Captain of our salvation, as soon as we enter His ranks.—Heb. 6: 1. Much confusion exists in the great army as to how this imperative order should be carried out. Some mistake it for a voice from the “terrible” summit of Sinai.

Accordingly they start in the direction of “Jerusalem which is in bondage,” vainly hoping to work it out. Others, who “are dull of hearing,” mistake “*go*,” for “*grow*,” these are waiting for the Creator to change His established laws, so that development in *degree* will *purify the nature*.

Another extensive class dishonor the Omnipotent God our Savior, by an indefinite postponement, until the “King of terrors,” shall contribute his aid in its accomplishment.

All these parties are without a single witness to the correctness of their theory. But “God has not left Himself without witness.” Therefore their way is not His way.

Has the Holy Spirit left any occasion for all these divergencies? Has He commanded us to go to perfection, without marking the place, or directing the way? Surely not. The goal is clearly pointed out in chapter 10; 14. "For by one offering, He (Christ) hath *forever perfected them that are sanctified.*" The state of Christian perfection, is induced by the work of sanctification. But how are we sanctified? Answer, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."—Heb. 13: 12.

But again, what is it to be sanctified by the blood of Christ? Ans. "The blood of Jesus Christ, His Son *cleanseth us* (God's children) *from all sin.*"—1 John 1: 7. Therefore, sanctification which renews the soul in the *perfect* "image of Him that created it," is not a development, but a *Divine work* of cleansing; and, having been preceded by the gracious work of justification, it is, therefore, a second work, *and in the fear of God, dear reader, you cannot deny it.*

I will conclude this chapter with one more quotation from this rich and wonderful mine of truth.

The holy Apostle closed his Epistle with the following earnest prayer.

"*Now the God of peace, that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good*

work to do His will, *working in you* that which is well pleasing in His sight, through Jesus Christ, to whom be glory, forever and ever. Amen."—Heb. 13: 20, 21.

O, that every believer would, from the heart respond to this amen, and at once "present his members for sanctification." One of the majestic features of God's Holy Book, is its beautiful and exact harmony. We have just seen that perfection is by sanctification, and that through the blood of Christ; and here the Apostle cuts the matter short, and attributes perfection at once to the "blood." This language is so full and perspicuous, that comment can scarcely evolve anything that does not lay upon its very face.

The following questions will call up the several points of truth it contains, in connection with other texts.

1. *Ques.* Who are to go on to perfection?

Ans. Disciples, saints, or members of "the Church of the First-born which are written in heaven," who had "come to Jesus the mediator of the new covenant and to the blood of sprinkling."

2. *Ques.* By what operation are they made perfect?

Ans. By sanctification.—Heb. 10: 14.

3. *Ques.* Who is to do this work?

Ans. "The God of peace," "Through Jesus Christ."—Heb. 13: 12—21.

4. *Ques.* When may Christians be made perfect?

Ans. "*Now.*"—Heb. 13: 20.

5. *Ques.* What is the procuring cause of the grace of perfection?

Ans. Christ's "own blood," even the "blood of the everlasting covenant."—Heb. 13: 12—20.

6. *Ques.* What are its practical fruits in believers?

Ans. They are "perfect in every good work to do His will."

7. *Ques.* Does the God of peace perfect Christians by correcting their external life only, or by an internal work?

Ans. By "*working in them that* which is well pleasing in His sight," even by "working" or "creating" in them that "new man," or holy nature, which only inclines "to will and to do of His good pleasure."—Heb. 13: 21. Eph. 4: 24. Phil. 2: 13. He "makes the tree good, that the fruits may be good," "Creates unto good works that we should walk in them," and "purges out the old leaven that the whole lump may be new," Perfection, then, is an internal work.

8. *Ques.* How can we know that we have attained this state?

Ans. "He hath given us of His Spirit that we may *freely know* the *things* that are given us of God." He bears witness to more than one thing; first, to the fact that we are the "children of God." then, we read "that Christ, by one offering hath

perfected forever them that are sanctified; whereof (of which perfection) the Holy Ghost *also* is a witness to us.”—Heb. 10: 14, 14. It assures the heart of pardon, and also perfection. The same truth is declared in 1 Thes. 4: 7, 8. “For God hath not called us unto uncleanness, but unto holiness.

He therefore that despiseth, (the call) despiseth not man, (who preaches it) but God, (who is its author, and) who hath also given unto us His Holy Spirit.” Some, it appears, disbelieved, or disregarded the converts, call unto holiness; and the Apostle, having received the seal and testimony of the “Eternal Spirit,” to the absolute verity, and Divinity of this crowning work of salvation, is able to assure them in the most positive manner that, in rejecting it, they not only ignore His witnesses, but also despise the Father of mercies Himself; and by their hard hearted unbelief make Him a liar.

Let all who “*oppose themselves*” in this “holy calling,” heed this solemn warning, “lest happily ye be found even to fight against God.”

Do you say that our supposed testimony of the Spirit to moral perfection is but the product of our own fancies? I answer, can we distinguish between the communications of our fellow man, and the operations of our own mind, and not between the voice of God, and our own thoughts? Is man more wise than his Maker? Shall not He, who created the human mind, know how to hold intelligent converse with it? When divinely

assured of your pardon and acceptance with God, was there any lack of perspicuity in "the words which the Spirit speaketh?"

Could all the logic and sophistry of earth and hell, for a moment, baffle your consciousness of the fact, that God had spoken peace to your soul? And if the first direct overture of God, even to a darkened sinner is recognized with such absolute certainty, is not the familiar voice of God, speaking in the consciousness of His own child still more cognizable? Do you presume to know more about the experience, and inward consciousness of others, than they do themselves, that you dispute their intuitive knowledge, by the light of the Holy Ghost?

Again, have you such amazing knowledge of the Divine Spirit, that you can set metes and bounds to His operations, and confidently say that He is unable to assure the soul of a believer, that he is entirely sanctified from inbred sin, and made a holy temple of God?

I appeal to you, in the name of Jesus Christ, our adorable Savior, He who will soon be our Judge, if the Scriptures do not emphatically teach, that the Spirit witnesses to our perfection as well as adoption. Therefore, the credibility of those who attest the perfecting grace of God is as well grounded as those who confess His pardoning mercy. Yea, it is with special reference to this higher grace, that we are called and qualified to be the Lord's witnesses on earth.

"But ye shall receive power, after that the *Holy Ghost* is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts 1: 8.

Now he that despises this call and the testimony of those who have received the glorious fullness, "after that they believed," "despiseth not man, but God."

"Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, *though a man declare it unto you.*"—Acts 13: 40, 41.

But if you persist in setting aside the testimony of all God's anointed, who have advanced beyond your own experience, will you, dear reader stand with me before the oracles of God, and hear their infallible verdict. In all candor, I ask you if the Scriptures do not uniformly place a period between regeneration and perfection, and declare the latter to be *a work wrought in us* by the power of God, and through the sanctifying and cleansing blood of Christ? It therefore inevitably follows that the "perfecting of the saints," is a *second work*; to dispute this fact, is but to controvert the voice of inspiration; and he that is at *war with the Bible* cannot be at *peace with the God of the Bible*. The Bible so abounds in declarations of the distinct purifying grace, that no less than three times is the idea crowded

into the single passage at the close of Hebrews. First, God is to do it: hence, a work. Second, it is through the blood, and the blood cleanseth, which is a moral change—a work of grace. Third, it is expressly declared to be an *internal work of God*. But, with all this many, “whose eyes are blinded by the god of this world,” declare they cannot see one proof text in the whole Volume of inspiration.

“At that time, Jesus answered and said: I thank thee, O, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father; for so it seemed good in thy sight.”—Matt. 11: 25, 26.

“But, beloved reader, we are persuaded better things of you, and things that accompany salvation, though we thus speak,” of such who “have left their first love.”

“Blessed Jesus! I would be
Perfectly conformed to thee;
Washed in thine own precious blood,
Wholly sanctified to God.
Thou alone hast power, I know,
Full salvation to bestow,
And I trust thy gracious will,
This petition to fulfill.”

J. Q. ADAMS.

CHAPTER XV.

LOVE, AN OLD AND NEW COMMANDMENT.

IF, AS we have proven, the Bible teaches a distinct blessing of purity, after conversion, then we should also expect to find a corresponding uplift in all the concomitant graces. The removal of all anger, malice, selfishness, pride and hatred from the heart, naturally gives place for an increased measure and unmixed manifestation of love, corresponding to the two degrees of holiness. They are denominated "first love" and "perfect love." The expression, "first love,"—Rev. 2: 5, implies a succession of love states.

Were there no sharply defined transition from one degree and condition of love to another, but only a gradual developement of the same love received at conversion, there would be no occasion for the above language, and Christ would, doubtless, have said, "ye have left your love." From "first love," we, therefore, infer a second love or a state of Divine love in the heart, distinct from, and in advance of that received, when first induc-

ted into the kingdom. These two states of grace are enjoined by two distinct commandments:

"Brethren, I write no new commandment unto you; but an old commandment, which ye had from the beginning. Again, a new commandment I write unto you; because the darkness is past, and the true light now shineth."—¹ John 2: 7, 8.

In the following chapter John proceeds to explain the old commandment:

"Whosoever is born of God doth not commit sin, * * * In this, the children of God are manifest, and the children of the Devil; who-soever doth not righteousness is not of God; neither he that *loveth not his brother*, for *this is the message that ye heard from the beginning*."—3: 9—11.

The old commandment, we see, is love in the positive degree, and, as possessed by every one that is born of God.

Now let us follow John to the new commandment:

"And this is His commandment, that we should believe on the name of His Son, Jesus Christ, and love one another as He (Christ) gave us commandment."—ver. 23.

For an explication of the new commandment, John refers us to Christ. Let us hear Him:

"A new commandment I give unto you, that ye *love one another*, as *I have loved you*."—John 13: 34.

"This is my commandment, that ye *love one another*, as *I have loved you*; greater love hath no man than this, that a man lay down his life for his friends."—John 15: 12, 13.

How beautifully the Word of God explains

itself. John's old and new commandment enjoin love in two different degrees; the first is unqualified and is the distinguishing mark of all who are born of God. The second is love in the superlative degree. It consists in loving as Christ loved; which, all will allow, is *perfect love*. He says: "*Greater* love hath no man than this;" and this same absolute reign of love, that filled the entire being of the adorable Redeemer, and offered up his precious life for a lost world, He proposes to establish in the heart of every one of His disciples.

The new commandment does not impose any particular outward observance; but "which thing is true *in Him* and *in you*, it is an *inner state*—*i. e.*, the unmixed love of Jesus.

It is true *in you*, namely, in all in whom "the darkness, (all moral corruption,) is past," or all sin is destroyed, and in whom "the true light now shineth."

In the first chapter of this Epistle, the beloved Apostle says that he writes to them "that their joy might be full," and that they might have "fellowship with Him," *i. e.*, that sweet union of love which flows from perfect "fellowship with the Father, and with His Son, Jesus Christ."

He further declares unto them that "God is light, (this is the true light of the new commandment), and in Him is no darkness at all;" and adds: "If we walk in the light as He is in the light, we have fellowship one with another, and

the blood of Jesus Christ, His Son, cleanses us from all sin."

This shows that the new commandment, of perfect love, involves perfect heart purity, both being identified with the "true light" of God. The Apostle continues his explanation of the new commandment as follows:

"If we love one another, God dwelleth in us, and His love is *perfected in us*." "God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, (raised from the old to the new commandment), that we may have boldness in the day of Judgment: because as he is, so are we in this world. There is no fear in love, but *perfect love* casteth out fear; because fear hath torment. He that feareth is not made perfect in love," is yet in the old commandment, or first degree of love.—1 John 4: 12, 16, 17 and 18.

Here is clearly taught a transition from a first to a second state of love.

What a halo of glory all these Scriptures throw around the new commandment. In this luminous zone the soul dwells in the bosom of God, in freedom from sin, fullness of joy, and perfect "fellowship with the Father and His Son, Jesus Christ," and "one with another."

Sin is the source of all strife, discord and division; but in obedience to the new commandment, we "walk in the light as God is in the light," having perfect fellowship, and union, because, the "blood of Christ cleanseth us from all sin."

“Party names and discord ceasing,
Lo, before His feet they fall.
In the universal blessing,
Full salvation sweeps them all.
Hallelujah!
Jesus Christ is all in all.”

This identifies the new command with sanctification; for “He that sanctifieth, and they which are sanctified are all of one.”—Heb. 2: 11. And with the Savior’s crowning gift to the Church.—John 17: 22. All hail the sinless “glory” which makes us “one even as Christ and the Father are one.” “God is light,” even the “true light” which shines in them in whom the new commandment is fulfilled; and “He that dwelleth in love (the new commandment), dwelleth in God and God in him:” that is he dwells in eternal light, and infinite love. O, the cloudless glory of full salvation! Praise the Lord oh my soul! The Lord God is thy sun and thy shield. The heaven of love is thy everlasting abode! For love, the soul was formed; this is its native element; here only can it live; and here, in the bosom of infinite love, hath God prepared its dwelling place.

Everlasting “thanks unto the Father which hath made us meet to be partakers of the *inheritance* of the *saints in light*,” even that “inheritance among them that are sanctified by faith.”

O, the “riches of the glory of His inheritance.” To the Church dwelling on this holy and delecta-

ble mount God says, "Thou shalt call thy walls salvation, and thy gates praise; the sun shall be no more thy light by day; neither for brightness, shall the moon give light unto thee; but the Lord shall be unto thee an *everlasting light*;
 * * * and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall *inherit the land forever*."—Isa. 60: 18—22. While in the imperfect, or mixed state of love, such Scriptures are generally applied to the future heaven; but no sooner hath God "shined into our hearts, to give us the (true) light, of the knowledge of the glory of God in the face of Jesus," than we find ourselves in the blissful sunlight of the above inheritance, even "among the sanctified." The soul that is made free from sin, and swallowed up in the boundless ocean, and beatific glory of Divine love, is so perfectly satisfied and enraptured with the Divine Being Himself, that all created good sinks into comparative nothingness. Natural sunshine or darkness, health or sickness, prosperity or adversity, wealth or indigence, whether befriended or persecuted; are all the same to him. Dwelling in the bosom of the Father of all good, the very source of every blessing, he can but realize at all times; I am "*perfect entire, wanting nothing*." Being filled with perfect faith and absolute loyalty to God, he sees God's sweet will and his own highest good in every thing that affect him: hence, he loves God alike, and is equally happy in the most opposite conditions of life.

So deeply was the Savior's new commandment engraven upon the heart of the beloved Apostle John, that St. Jerome says in his extreme old age, when he used to be carried to the public assembly of believers, his constant saying was, "Little children, love one another." His disciples asked him why he constantly said the same words? "Because," said he, "it is the commandment of the Lord, and the observance of *it alone is sufficient.*" Here we have the conclusion of the whole matter. He who had learned the glory of this heaven born passion, on the very bosom of the Son of God's love, and in the fires of Pentecost, sums up all the essential elements of the kingdom of heaven in the Lord's new commandment of absolute love. Who is richer than he

"Whose bosom is filled with love?"

Who is not poor without it. O, my brother, leave all your murmurings in the wilderness, and come and dwell in this blessed zone of "perfected love," where our happiness does not depend upon a thousand varying circumstances, but centers in God alone.

I've found a joy in sorrow sweet,
A sacred balm for every pain.
All that I wish, in God complete,
And every loss, a greater gain.

These two states of Divine love are clearly brought to view in the epistle to the Corinthians. The disciples at that place, had believed in

Christ, and received the ordinance of baptism over four years previous, and still remained "in Christ." But, not having "perfected holiness," they were yet in the first, or infantile state of grace, that is they were "*yet carnal*," even "*babes in Christ*."

Here is both nature and grace, love and its opposites.

Paul, therefore, wishing to lead them on to the new commandment, shows them the "more excellent way," of which the prophet had said, "*It shall be called the way of holiness*," but the Apostle here describes it, as love in a "more excellent" degree: love that "believeth all things, hopeth all things, endureth all things;" love that "seeketh not her own" and "thinketh no evil"—saves from all evil thoughts, having the "mind of Christ." Moreover, this more excellent love "*never faileth*," and is the "greatest of" all the graces.—1 Cor. 12: 31, and chapter 13. I have followed other versions in rendering *agape*, love instead of charity; it is our only Greek word for love.

The higher type of love here shown by St. Paul to the Church, corresponds with the "greater," or "perfected" love of the new commandment.

But, it may be inquired—how account for the first, or imperfect form of love: is it from God? and if so, does He bestow imperfect gifts? We answer, it is from God; nevertheless there is no

of the Lord. Is not this the "glorious liberty of the sons of God?" Truly love is a sweet and "*perfect law of liberty*;" its language is not, "thou shalt, but "thou mayest," for gems of Divine glory and flowers of bliss strue all the pathway in which it leads the happy soul.

"As thou didst give *no law for me*,
But that of *perfect liberty*,
Which neither tires nor doth corrode,
Which is a pillow, not a load,
Teach both my eyes and hands to move
Within those bonds set by thy love.
Grant I may pure and lowly be,
And live my life, O, Christ, to thee."

—*Fuller.*

Instead of ruling with rigor, the law of love is but the sweet, constraining hand of God, which gently conducts us in all the paths of His good pleasure.

"And I will put my Spirit within you and cause you to walk in my statutes."—Ezk. 36: 27. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law (love) into their minds, and write them in their hearts."—Heb. 8: 10.

The heart is the fountain of desire, and to be free to follow that which is in the heart, is the enjoyment of liberty. And as the Lord writes His law in the pure heart and mind, the Holy soul walks in the utmost freedom in fulfilling the same. This golden "sceptre of righteousness,"

"orders all our steps in the higher Divine walk, touches into action every desire of the heart, and opens the infinite store of heaven's rich blessings, for their gratification. To the perfected in love, God is not afraid to say, "ask what ye will and it shall be given you." "The *desire of the righteous shall be granted*,"—Prov. 10: 24, because "the desire of the righteous is *only good*."—Prov. 11: 23.

All this will not fully apply to those in their "first love," because there is "another law in their members," besides the law of love, and many of their desires arise from this law, and cannot, therefore, be indulged; these often "ask but receive not, because they would consume it on their lusts," and rob God of His glory, through the deceitfulness of inbred sin: hence, the purified have special promises of answer to prayer.

"And I will bring the third part through the fire, and *will refine them* as silver is refined, and will try them as gold is tried: they shall *call* on my name, and *I will hear them*: I will say, it is my people; and they shall say, the Lord is my God."—Zech. 13: 9.

Yea, to them that dwell in perfect love, who do "not hurt nor destroy in all God's holy mountain, saith the Lord." "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—Isa. 65: 24, 25.

I have said, that love is the supreme law in the moral universe.

But, it may be asked, is it not subject to God?

I answer, nay, but it is *identical* with God. "God is love, and he that dwelleth in love, dwelleth in God and God in him."

O, the beauty and excellency of the Divine government! Instead of leaving us with only His precious written will, wherein our enfeebled judgments might possibly have missed the way; the Father of mercies enters into our soul, with the living, all pervading, and sweetly constraining law of love, which "abideth and teacheth us of all things," and "guideth all our paths," and though His edicts are sweetly blended with our own conscious volitions, for "he that is joined to the Lord is one Spirit," yet they are love whispers of Him who reigns in the holy temple of the heart.

"I'm walking close to Jesus' side,
So close that I can hear
The softest whisper of His love,
In fellowship so dear;
"And feel His great Almighty hand
Protect me in this hostile land.
O, wondrous bliss, oh joy sublime,
I've Jesus with me all the time."

But we must not allow the blessedness of this Divine life to transport our mind from the special object of this work. Hence, dear reader, we call your attention to the following facts.

1. Both Christ and St. John enjoined this new commandment upon converted believers. Now, it must be apparent to all, that if it were essential

to the grace that inducts into the Divine family. the disciples could not have "followed Christ in the regeneration," nor John's "little children," became the "sons of God," without it. Hence, as already shown, it is a state of Divine grace distinct from—and posterior to justification.

2. Both Christ and the Apostle enjoined this new commandment, to the end "that your joys may be full."—John 15: 11—13; I John 1: 4. Hence, it is identical with that fullness which we have shown to be a second enduement from God. Behold, the coincidence of the two, Christ calls the "fullness of joy," "*My joy fulfilled in them,*" and John describes the new commandment as that "thing which is *true in Him and in you.*"

3. This "new commandment" represents a love state which "is in Him, (Christ) and in us," but not being inwrought when born of God, (for then our love is represented by the "old commandment"—1 John 3: 9—11.), *it necessarily is an after attainment.*

4. The "new commandment," or Christ like love, John describes as *love made perfect*; this implies a previous state in which our love is not perfect; but as neither will apply to the sinner, of whom Christ testifies that the "love of God is not in you," therefore, they must represent two distinct states of the Christian: and as salvation is all of grace, these two states must have been induced by *two successive works of grace.*

5. There is a growth in love but that is not

referred to, in these Scriptures; here we read of love, not grown, "but "made perfect." The implanting of Divine love is God's work, in regeneration, and the Bible is no less positive in teaching that "the God of peace does, through the blood of the everlasting covenant, make us perfect." Which perfection is limited in the Bible to "perfect love," perfect holiness,"—2 Cor. 7: 1, and perfect purity.—1 John 3: 3. Therefore, dear reader, if you accept the Bible as true, you must accept the truth of two distinct and Divinely wrought works of grace in the soul.

"Lo! the promise of the Father,
Pours upon the waiting race,
And the willing people gather,
Where He shows His smiling face.

Hallelujah!

Shout the triumphs of His grace.

Love, the only bond of union,
Love, the balm for every wound,
Love, the secret of communion,
Spreads its healing all around.

Hallelujah!

Let the love of God abound."

CHAPTER XVI.

THE FIRST EPISTLE TO THE THESSALONIANS MOST EMPHATICALLY TEACH ENTIRE SANCTIFICATION AS A SEC- OND WORK.

THAT the Thessalonians had been soundly converted to God, before the Apostle addressed his first epistle to them, cannot be doubted, for he calls them "brethren beloved," and declares that they "knew their election of God." "For," says he, "our Gospel came not unto you in word only, but also in *power* and in the *Holy Ghost* and in much assurance. * * * And ye became followers of us, and of the Lord, having *received the word* in much affliction," *i. e.*, they espoused Christ right under the fire of persecution; and so deep and strong was their zeal for their new Master that they endured these "much afflictions with joy of the Holy Ghost."

Paul further describes their religious status thus: "Remembering without ceasing, your *work of faith* and *labor of love*, and *patience of hope* in our Lord Jesus Christ, in the sight of God and

our Father;" he adds that they "were *ensamples to all that believe in Macedonia and Achaia*.

What could more plainly set forth a thorough Gospel conversion, and unblamable Christian character. Read the entire first chapter.

Let us now inquire whether they still maintained their fidelity to Christ.

Paul, their beloved teacher and father, in the Gospel, was now imprisoned at Athens; and he sends Timothy, his only attendant, to "establish and comfort them, concerning their faith: that no man should be moved by these afflictions."—3: 23

"But *now* when Timotheus came from you unto us, and brought us good tidings of your faith and charity (love), and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you; therefore, brethren, we were comforted over you in all our affliction and distress by your faith." 3: 6, 7. Here we see that their faith, love and zeal, had not in the least abated.

But did this satisfy the apostle? By no means. While their steadfastness in Christ, was a source of great comfort to the suffering prisoner of the Lord; his heart was still burdened for their advancement to the sure standing ground of establishing grace. Hear him:

"*Night and day praying exceedingly, that we might see your face, and might perfect that which is lacking in your faith.*"—3: 10.

Christ, the "author of their faith," had not yet

finished it. Not having entered upon the "more excellent way" of "love that believeth all things," and "endureth all things;" they had not done "all to stand," and were, therefore, in much danger of falling.

He prayed fervently that "God Himself and our Father, and our Lord Jesus Christ, direct his way unto them," and increase their love, "To the end He may *stablish their hearts unblamable in holiness*, before God, even our Father."—3: 11—13.

Their outward life he pronounced blameless, but he well knew that those good fruits were brought forth by the grace of God, in opposition to the inbred foe that still lurked within.

Therefore they needed the blessing of a pure heart, by which God would make them "perfect, stablish, strengthen, and settle" them.

The burden of the Apostle's preaching while he was yet with them, centered in his fervent desire to lead them into this higher life, and appealing to those former exhortations and earnest commands, he again assures them that "this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess His vessel in sanctification and honor."—4: 2—4.

Had they been entirely sanctified when they "received the word of God" and the "joy" of pardon, there would be no need of the Apostle urging it upon them now; no occasion for affirming it to

be the will of God, for they would have known it by experience.

Until indwelling sin is removed by the blood of Christ, there is much danger of the child of God being thereby overthrown, in which case those particular vices which characterized the past life, are apt to resume their control.

Therefore, sanctification is urged upon these converts lest they fall into the shameful practices common to the low grade of heathen society, from which they had been raised by the "Gospel of God."

Other sins, as pride, worldliness, etc., exhibit the sad want of sanctification in the Churches of the present age.

Paul continues to urge this important work of grace upon them, by declaring that "God hath not called us unto uncleanness but unto holiness."—4: 7.

This implies that God, in the Gospel, has provided for, and calls us unto perfect holiness, and so long as we have not appropriated the means of our absolute purity, we have not complied with the "perfect will of God."

Finally, as if to arouse all their energies into immediate effort to reach the glorious summit of full salvation, the Apostle lays before them the manner of his fervent "night and day" prayers:

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."—5: 23, 24.

What! these good, zealous Christians, whose faith had acquired such a wide-spread notoriety, who had "received the Word of God with joy of the Holy Ghost," and who had stood so firm and true to the Lord, in their persecution? Do they yet need the grace of entire sanctification? Why insist that God must do another work for them? Why not let them alone to grow in grace, and thus "go on to perfection?"

Such is the wisdom that men now teach, but not the "wisdom that cometh from above," and "which the Holy Ghost teacheth."

It appears to me that he who would attempt to wrest from these Scriptures the invulnerable evidence of sanctification, as a Divine work after sanctification, can unscrupulously evade any other declaration of Holy Writ that he chooses not to accept. Surely, such can not say, with David, "My heart standeth in awe of thy Word."

But the Word of God rejected, remains still the same, and by it we must stand or fall, and all doctrine must be tried.

Ever since the "kingdom of the Holy Ghost" was fully set up on the day of Pentecost, holy men and women of all nations, and of every denomination have testified to two definite instantaneous works of grace wrought in their hearts by faith, *i. e.*, regeneration and entire sanctification: both of which they claim, are distinctly taught in the word of God.

In direct opposition to their testimony, another class disclaim the second experience, and aver that the Bible teaches but one. Now the latter class, not having obtained the second moral change, are entirely ruled out of the witnesses on that point, being unqualified to testify. Hence, the testimony of the former class stands unrebuted.

It is a truth that if we were to summons the whole human family; yea, all the created intelligences of the universe, we could not overthrow the testimony of one of the least of the higher life witnesses.

Since testimony rests upon actual knowledge or personal experience, and nothing else for a man to depose against the verity of either the experience of pardon, or entire sanctification, would presume that he knew that nothing exists outside of his knowledge; in other words, *that he knows all that he does know, and all he does not know.* The fact is he that disputes either of the above, simply announces that he has not had the experience himself; beyond this his testimony is invalid.

But we have said that the Word of the Lord is the final umpire to which all questions in religion must be referred.

Let us, therefore, use this Epistle of Saint Paul, as a balance to weigh these two positions.

What do we see?

An inspired Apostle addressing one of the best, if not the very best Church described in the New Testament, calling them, and commanding

them unto holiness of heart, and praying, even "night and day" that the "very God of peace might sanctify them wholly"

With this Epistle open before us, I positively assert that

1. It can not be denied that the Thessalonians, to whom Paul wrote, were genuinely converted to God.

2. It can not be denied, that they possessed more than ordinary faithfulness in the Lord.

3. It can not be denied that, up to the time of Paul's writing this Epistle, they were "all the children of light," and had not declined in their fidelity to Christ.

4. It can not be denied, that, with all their past experience of new life, light, and joy, their hearts were not yet "perfect" or "established unblamable in holiness."

5. It can not be denied, that they were now under the call of the Gospel, and subjects of the Apostle's most fervent and constant prayers to God for their immediate sanctification.

6. It must also be acknowledged that their entire sanctification was not to be effected by their own works, or developed from their present good state of grace, but that the same God who called them thereto by His Word was to do the work in them, and having been succeeded by justification; I say, in the fear of God, yea, in the very presence of the God of the Bible,

7. You can not, *you dare not deny* that the

children of God are raised into this pure and holy mount of perfect assurance, by a second work of Divine grace.

What perfect harmony in the order of salvation, as set forth by Christ, its author, and the faithful executors of His will. Both led penitential souls into the kingdom of God, and subsequently prayed for their full sanctification into the full "righteousness of God."

From our last text we see that the grace of total sanctification extends to the entire man. Every faculty and power of spirit, soul, and body, is to be separated from the *inbeing* of all moral corruption; even the most deeply-rooted power of evil; yea, "every plant that our Father has not planted (in us) shall be rooted up," and all our native powers brought into sweet harmony with and holy service to God.

How extremely gross and darkened that mind that thinks the Divine Being takes no notice of the use we make of our bodies; the corruption or perversion of appetite, the violation of physical laws, especially in point of temperance and cleanliness, which is practical godliness. He who through filthiness of person or apparel renders himself *offensive unto man*, can not well be *pleasing to God*. He may possibly have obtained a clean heart, but has yet to learn how to glorify God in its manifestations, and a light thus smothered beneath a bushel must ere long expire.

How utterly repugnant to the pure and heav-

en born religion of Jesus, is the shameful, filthy appetite for tobacco; is it possible that a man can even in the "first faith," indulge this unholy habit without protest of conscience? If so, it can only be accounted for by the stupefaction of the moral perception, caused by the use of the filthy poison itself.

The use of tobacco as a habit is a sin,

1. Because it is the gratification of an unnatural appetite:

2. Because it is inimical to the health of body and mind, the appetite for the noxious weed is, itself a disease.

3. Because it debases the social and moral powers, is greatly derogatory to good manners and refinement.

4. It is a sin, because it involves a useless and unrighteous waste of the Lord's means.

5. It is a sin, because a sickning offense to nearly all who do not live and move in the stench of the vile habit.

6. Once more it is a sin, because a shameful imposition, a detestable outrage upon the kind and patient hands that are compelled to remove the stains of your sin, and the filth that falls from your unholy lips.

Do not, my enslaved brother, think me unkind, for classifying this idol in the catalogue of sin; on the contrary, I do you a great favor. To your plague I attach the promise that leads under the blood. This is your only hope of deliverance.

"The blood of Jesus Christ God's Son cleanseth us from *all sin*." "The very God of peace," who "calls you, not unto *uncleanness*, but unto holiness," is able to "sanctify *you wholly*," "*through and through*," "*the whole of you*," according to the German and literal Greek. And "faithful is He that calleth you who also *will do it*." He will make you *pure and holy*, and then "preserve you blameless, in soul, Spirit and body," all the days of your life.

The appetites for tobacco, liquor, etc., are sprouts from the bitter root of inbred sin, and when the noxious old stump is extracted by the power of God, all its manifold shoots also disappear, see an enumeration of some of the products of the flesh, which antagonize the "fruits of the Spirit," as the weeds do the rising crop.—Gal. 5: 19—21; 1 Cor. 3: 3; Eph. 5: 3, 4; Col. 3: 5. He who allows none of these "works of the flesh" a manifestation in life, is a Christian freely justified; but he in whom their root and source, all consciousness of their indwelling tendencies is eradicated and destroyed, is a Christian wholly sanctified.

This full redemption of "soul, Spirit and body," as an instantaneous experience, including the removal of all traces of the tobacco, and other abnormal appetites, is confirmed by a "cloud of witnesses."

Why should this seem an incredible thing? Has not God "chosen us in Him before the foun-

dation of the world, that we should be *holy* and *without blame before Him* in love?"—Eph. 1: 4.

To say that God cannot make us "pure even as He is pure," and "preserve us blameless" in this life, is virtually robbing Him of the attribute of infinity. To say He can but will not, is a reflection upon His holiness; for thus to allow sin, implies sympathy with sin.

Again, I ask, is not our perfect deliverance from all sin provided for in the atonement of Christ?

"*For to this end*, Christ both died, and rose again, that He might be Lord both of the dead and living."—Rom. 14: 7—9.

"Ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's."—1 Cor. 6: 20.

Would the alwise God lay down the inestimable price of His dear Son, to purchase you wholly for Himself, and still leave in you the Devil's brand mark, the smallest particle of sin, or unholy nature? Certainly not. The full influence of the death of Jesus, is our complete death to sin. "All the fullness of the God-head *bobily*," was concentrated in the person of Jesus Christ to effect this glorious emancipation; and as if no other sin-polluted man needed atonement, each one of the entire fallen race, can say with Paul, "The Son of God loved *me* and gave Himself for *me*." Here is a whole infinity of redeeming love lavished upon a single soul, and must he yet suffer

the distraction of inward foes, to the end of his life? Can Satan infuse more bane, into man than Omnipotence can extract? The voice of a crucified Redeemer speaks in language most unequivocal, that He "came to destroy the *works of the Devil*," and "*redeem us from all iniquity*."

When thus washed and sanctified through and through, by the blood of the cross, our entire being is at once caught up in the flames of Divine love, and carried forward, constantly in all the will of God, by the double impulse of the "Comforter," and a united holy nature. Remember, once for all, dear reader, that full salvation is not a question of human ability, but of Divine efficiency. It is the "*very God of peace*," who proposes to "sanctify you wholly," throughout "soul, spirit and body," and "all things are possible with God." It therefore, only remains for you to acquiesce in the "holy calling," and "eternal purpose," of Him that "worketh all in all," by an entire abandonment of self and all forever into His hands.

Now, beloved reader, the "unsearchable riches of Christ" is before you, and the claims of heaven upon you; do you accept them. Either you must yield all to God, and live out your life, "henceforth unto Him who died for you," or go forward into the future, convinced that you are wronging God, and keeping back from Christ that which His death demands, and His love constrains. Which will you do?

“Lord, my will I here present Thee,
Now no longer mine;
Let no evil thing prevent me,
Blending it with Thine.

“Lord, my life I lay before Thee,
Hear the sacred vow!
All Thine own, I now restore Thee,
Thine forever now.

“Blessed Spirit! Thou hast brought me,
Thus my all to give;
For the blood of Christ has bought me,
And to Him I'd live.”



CHAPTER XVII.

TWO MEASURES OF SALVATION IN CHRIST JESUS, TAUGHT IN 2 TIM. 2.

“**T**HEREFORE, I endure all things for the elect’s sake, that they may obtain the salvation which is in Christ Jesus with eternal glory.”(—2 Tim. 2: 10.)

The “eternal glory” may, possibly refer to the future glory of the saints. But it is much more consonant with parallel texts to apply it to the “Spirit of *glory* and of God,” which, Peter says, rests upon the happy, persecuted saints; and which he identifies with perfection or establishing grace; and which glory Christ gave to His Church, to adorn her as “the *City* that men call the *perfection of beauty*, the joy of the whole earth,” “that the world might believe,” and be attracted by her sweet fellowship of love.

Yea, Christ Jesus Himself is, “A light to lighten the Gentiles, and the (eternal) *glory* of His people Israel.”—Luke 2: 32. “The *salvation* which is in Christ Jesus with eternal *glory*,” beautifully correspond with the negative and

positive of entire sanctification, *i. e.*, the cleansing away of all moral impurity, and the infilling of the "*Spirit of glory* and of *God*."

One thing is certain, the inspired Apostle teaches a salvation to be "obtained," by persons who are already the elect children of God.

Can it be possible that the many Scriptures which teach that men do not grasp all the "salvation that is in Christ Jesus" when they become "elect," or justified believers, mean something else or nothing at all?

Blessed be the name of the Lord! at last my longing soul has realized that "His promises are all yea and amen, to them that believe." I gratefully "set too my seal that God is true." "There is more to follow."

"There's a wideness in God's mercy

Like the wideness of the sea."

Paul well knew the intense longing in new-born souls for perfect holiness in heart, and power to stand against all evil; and, also knowing that "in Christ Jesus," all fullness is provided for them, he was solicitous that his "God should supply all their need according to His *riches in glory* by Christ Jesus," and, "the exceeding greatness of His power to us ward who believe."

Of course the man whose diminutive theory limits the transforming power of God, and the "unsearchable riches of Christ" to a single grasp of faith, put forth by a penitent sinner, will read this language of St. Paul over a hundred times and see nothing for him this side of heaven:

“For the love of God is broader
Than the measure of man’s mind,
And the heart of the Eternal
Is most wonderfully kind.”

Many seem to forget that salvation is deliverance from sin, a moral change, and not a change of location. He that is “*free from sin*” is saved, even were it possible for him to pass through the bottomless pit: while he that is unclean would be unclean—unsaved—still, even if he were transported to the third heaven.

Instead of saving him, the purity of that holy place would but intensify his consciousness of sin, and therefore augment his misery.

But Paul was not speaking of a salvation in heaven, but “in Christ Jesus;” and the Bible offers us Christ *now* in all His fullness. He is even now “made unto us wisdom, and righteousness, and sanctification, and redemption;” and John says, “Of His fullness have all we received.” So my dear “elect” brother, the full “salvation that is in Christ Jesus” is available now. For the Thessalonians, whom Paul represents as “knowing their election of God,” he prayed that the “very God of peace sanctify them wholly.” Here is the salvation that is “in” Christ Jesus for the “elect” to obtain. But returning to the text under consideration, we find an inspired comment immediately following.

“It is a faithful saying: for if we be *dead with Him*, we shall also live with Him.”

This very clearly interprets the preceding verse. The reserve salvation is entire sanctification, or complete death to sin. If we be *dead with Him*, that is, "Our old man (Adamic nature) is *crucified with Him*, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is *dead, is free from sin*." Here is a plain way to walk in, even God's way, and it has two accessions; First into the fold of the elect, by adoption; Second, into perfect freedom from sin, by a crucifixion of inbred depravity.

The Apostle continues to expound this distinct, and higher form of salvation in verses 20, 21.

"But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore, *purge* himself from these, he shall be a vessel unto honor, *sanctified*, and *meet for the Master's use*, and *prepared unto every good work*."

The great house, according to numerous Scriptures, represents the Church. The vessels are inmates or members of the house, or Church of God. The vessels are to purge themselves, of course by coming to the "fountain opened in *the house* of David for sin and uncleanness." Thus being "purged entirely," (*there*, as in the literal Greek, and some other versions) they are pronounced "vessels of honor and *sanctified*."

Here, again, we have solid rock—the sure foundation of Divine truth—upon which to base the glorious fact of two distinct works of grace;

of sanctification after induction into the spiritual house, or God's Church.

We give you Jas. McKnight's version of verse 21. "If then a man will *cleanse* himself *well* from these things, he will be a vessel appointed to honor, *sanctified*, and very profitable for the Master's use, prepared for every good work."

This is precisely the experience received on the day of pentecost, which brought the world on their knees before God, by thousands.

Members of the household of faith; fruit-bearing branches in the vine Christ Jesus, can only receive this entire purging of the Father. "*Sanctified, and very profitable*," not always in the estimation of the world, nor a Godless Church, but "*for the Master's use*."

What an estimate God places upon a pure vessel in his house; "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."—Isa. 13: 12. He that is purged and sanctified, is "prepared for every good work:" hence, Paul prayed the "God of peace," to "make" the Hebrew Christians "perfect" through the blood of the everlasting covenant *to do His will*." When a soul comes out of the dim twilight of mere justification into the full-orbed glory of God's "high mountain" of holiness, he "*ceases from his own works*," and "enters into rest." He reaches the point of self abnegation, and beholds God as "*working all in all*."

"Because I now can nothing do,
Jesus do all the work alone."

And though he abandons all strained and meritorious endeavors, and flings himself out like a helpless chip upon the ocean of God's providence, becomes "careful for nothing," and limber in the hands of his Maker, he only then becomes "meet for the Masters use;" he is then "prepared unto every good work," because all friction between his nature and will, and the Divine is removed, and God can just "work in him to will and to do of His own good pleasure:" pure love fills his entire being, and sweetly carries him forward in all the paths of goodness and usefulness. With Paul he can say, "*I labored more abundantly than they all; yet not I, but the grace of God which was with me.*"—1 Cor. 15: 10.

Sin is an element of weakness; it "frustrates the grace of God," in many ways; but when a soul is "well purged" by the "second grace" and raised into the purer atmosphere of "full assurance of faith," he is prepared through indwelling Omnipotence to accomplish "the work of faith with power, that the name of our Lord Jesus Christ may be glorified in him," not according to his weakness, or ignorance, etc., but, "according to the grace of our God and the Lord Jesus Christ."—2 Thes. 1: 11, 12.

God can then entrust him with all the capital in the store house of His grace. He gives him the key to His safe, and permits him to enlarge his stock, and extend his business without limitation.

so that he "can *do all things* through Christ Jesus," simply because, "whatsoever he doeth, he does all to the glory of God."

Not only because he wishes to do so, as all Christians do, but because there is no more perfidious foe coiled up in his nature that prones the heart to rob God of His glory, and "consume it upon the lusts of the flesh."

Therefore, God can accomplish more through a small vessel that is wholly cleansed, than one of very large capacity that is not "meet for the Master's use," through impurity. Moody said, that "a man can do more for God in five days with the special baptism of the Holy Ghost, than in five years without it." This is true, not only because it is positive "power from on high," but also a "fire" that consumes the blight of inbred sin.

Will you, dear reader, be a vessel unto honor, in God's "great house?" If so, you must "humble yourself" unto the death of the cross, "and God will raise you up." The discordant element in your nature that chafes continually under the yoke of Christ and the providences of God, must be removed, however painful the separation. Then only, can you with perfect freedom, "follow righteousness, faith, charity and peace, with them that call on God *out of a pure heart*,"—ver. 22.

You may know assuredly that you are a vessel in the house of the Lord, and you may be a praying Christian, but have you an experience and testi-

mony in your heart that associates you with that special class, who, through the fullness of "salvation that is in Christ Jesus," are able to "call on God out of a *pure heart*?" If not, you are still indwelt with that which inclines to dishonor God: hence, a "vessel unto dishonor," you should "purge yourself from these."

"Come to this fountain so rich and sweet;

Cast thy poor soul at the Savior's feet;

Plunge in to-day and be made complete.

Glory to His name.

In conclusion, I appeal to every candid reader, if this chapter does not conclusively teach two distinct attainments in the Divine plan of salvation. First, "election" through the grace of adoption. Second, full "salvation in Christ Jesus," or complete death to sin and resurrection to "live with Him." Or as set forth again. First, received into God's "great house," as "vessels of mercy." Second, they are purged and "sanctified," "that He might make known the riches of His *glory* on the vessels of mercy, which he had before prepared (by inducting grace) unto glory." This is the full "salvation that is in Christ Jesus with eternal glory."—2 Tim. 2: 10, 20, 21, 22. Rom. 9: 23. If there were no other text in the Bible that teaches purification after we are born into the Church, this chapter is sufficient to establish the fact beyond the possibility of a doubt.

Dear brother or sister, when we see the meetness for the Master's use, the preparedness for

every good work, secured by this blessing of complete salvation, we no longer wonder why the "enemy of all righteousness," forestalled many of our minds with such deep prejudice against the second work of Divine grace.

But surely the word of the Lord is true. Sanctification is purification, an experience in "the house of God, which is the Church of the living God, the pillar and ground of the truth."

Thank heaven, the veil is torn from my heart, the "Spirit with the blood agrees," and whispers to my inmost heart, "it is even so."

Deep down in the consciousness of my soul, I know that "the blood of Jesus Christ, God's Son, cleanseth" this unworthy vessel from all sin.

"Breathe, oh! breathe Thy Holy Spirit
Into every troubled breast;
Let us *all Thy grace* inherit;
Let us find that *second rest*.
Now remove the bent of sinning;
Take our inbred sin away,
End the work of Thy beginning;
Bring us to eternal day."

Carry on Thy new creation,
Pure and holy may we be;
Let us see our *full salvation*,
Yet reserved dear Lord in Thee;
Change from glory unto glory,
Golden vessels filled with grace.
We would sink to naught before Thee,
Lost in wonder, love and praise.

CHAPTER XVIII.

THE SCARLET THREAD IN THE EPISTLE TO THE HEBREWS.

THE Epistle to the Hebrews is a masterpiece on the Divine life. Holiness, like a scarlet vein, pervades it from beginning to end—uniting it into one harmonious whole.

In the first and second chapters the Apostle argues the ability of “Him that sanctifieth,” from His Supreme Divinity and sympathetic humanity.

In the third chapter Moses and Christ are compared, showing the typical relation of the two, and the superiority of the latter; then, describing the Hebrew Christians as standing in the antitype wilderness, with Jesus, their great leader, in their midst, the Apostle, as a subordinate, sounds out the Gospel trumpet, commanding the people to go forward and possess the goodly land; “As the Holy Ghost saith, to-day if ye will hear His voice, harden not your hearts, (*i. e.*, do not disobey the order,) as in the provocation in the wilderness.” “For some, when they had heard

did provoke: howbeit, not all that came out of Egypt by Moses. But with whom was He grieved forty years?" "And to whom sware He that they should not enter into His rest, but to them that believed not?"—3: 7—18.

Continuing the figure of the wilderness and Canaan in the fourth chapter, the Apostle solemnly warns his brethren, saying:

"Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it; for unto us was the Gospel preached as well as unto them: but the word preached did not profit them that heard it."—4: 1, 2.

We can not take the space to notice this chapter in detail; but observe, that we are herein informed of a rest that is promised to us. It does not refer to literal Canaan, because the promise here referred to came by David, about four hundred years after Israel had already dwelt in that land, and was a repetition of the promise to Abraham. It was limited to a particular day; doubtless what is usually called in prophecy "that day," "the last days," etc., meaning the Holy Spirit dispensation; for this is pre-eminently the day in which "we hear His voice;" as the Spirit now strives with all flesh, "convincing all men of sin, of righteousness and of judgment," and calling the Church unto holiness. This rest does not refer, particularly, to the future state, but it is the rest of faith. "*For we which have believed, do enter into rest.*"—3 The deep and tranquil repose

of the soul, when submerged in the ocean of Divine love, frequently finds utterance in the above language, before knowing that it is biblical. As the Jewish Sabbath was typical of rest in the land of Canaan."—verses 4, 5. So the Christian Sabbath is typical of the spiritual Canaan or glorious rest of the soul.

"There remaineth therefore, (because of the holy Sabbath of the soul), the keeping of a Sabbath to the people of God."—ver. 9. I have followed the marginal reading because it is the precise rendering of the Greek.

The word rest elsewhere is from *katapausin*, but in this verse it is *sabbatismos*—Sabbath.

"For he that has entered into his rest, he also hath ceased from *his own* works, as God did from His."—ver 10. From this language it might be inferred that the rest is to be entered at the close of life: but there is not the least incongruity here to those who, with Paul, "have^d believed," and thereby entered into the rest of perfect love. Mark, it is particularly said that they have ceased from *their own* works; that is they are dead to, and entirely freed from the law of works. God only working in them, and love itself fulfills all its holy law. This interpretation harmonizes with verse 3, where it is located in the present tense and entered by faith, and is confirmed by the exhortation that immediately follows. "Let us *labor*, therefore, to enter into that rest, lest any

man fall after the same example of unbelief."—ver. 11.

The word, *spoudazo*, here rendered labor, occurs thirty times in the New Testament. It is never rendered labor, save in the above instance. It is translated diligent, diligence and diligently, thirteen times. In Mark 6: 25, and Luke 1: 39, it is rendered haste; and in Luke 7: 4, "instantly." From these facts it may be seen that the rest offered to those Christians, was to be entered instantly and without delay.

The reason assigned corroborates this view: "Let us labor (make haste) to enter into that rest, lest any man fall after the same example of unbelief." The idea of endeavoring to enter heaven soon, in order to avoid falling, is foreign to the Bible. Christ prayed that His disciples should not be taken out of the world; but that the Father should sanctify, and keep them from the evil thereof. In all the epistles, the grace of holiness or perfection is urged as a refuge for the soul; as that which "settles, stablishes," and that "wherein we stand." The Apostle proceeds to show how this rest must be entered:

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight," etc.—12, 13.

The rest set before these disciples, as the

counterpart of Canaan is not entered by natural death, but by the powerful operation of truth, which is the sword of the Spirit. The experience of inward crucifixion, the destruction of self, "our old man," which brings perfect rest to the soul, could scarcely be better described.

It is in this ordeal that we learn the mighty efficiency, the all searching and executing power of the Divine word, through the Omnipotent Spirit. Truly it is sharper, and penetrates deeper into a man than any two-edged sword. "It enters into the soul and Spirit, into all our sensations, passions, appetites." Nay, it discerns all our thoughts, and sits in judgment upon our most secret intentions, motives, and sentiments; neither is there any creature—not an idol of the heart, not one Canaanite—"that is not manifest in His sight," and put to death by His sentence.

I wish to notice one more feature of this rest, it is invariably called "His rest." Amazing truth, O, bliss sublime! God invites poor tempest tossed souls to settle down into the sweet and absolute tranquility of His own rest.

How preeminently Divine is this higher life: if it be denominated purity, it is "even as He is pure"—if righteousness—it is "even as He is righteous;" if perfection, it is, "even as our Father which is in heaven is perfect." If it be called "perfect love," it is "that ye love one another, as I have loved you;" if holiness, it is "partaking of His holiness," If it be termed

“walking in the light,” it is “as God is in the light;” or if it be joy, Christ says, it is “my joy fulfilled in themselves;” if faith, it is “the faith of the Son of God,” and as a life it is “God living in us.” If this blessed state be represented by sanctification, it is “Christ Jesus who of God is made unto us sanctification.” And if it be called a rest, it is God’s own rest. Hallelujah! praise the Lord, oh! my soul! I stand all bewildered at the prodigies of Divine wisdom, love and grace.

“Oh! wondrous love! oh! grace sublime!

Teach us to enter in,

Where all who truly seek may find

A rest from every sin.”

The Apostle, having shown his Hebrew brethren the “promise that is left us of entering into His rest,” that it is entered in this life, by faith in the preached Gospel, concludes the chapter with the following invitation: “Let us therefore come boldly unto the throne of grace, (*i. e.*, the mercy seat in the holiest of all,) that we may obtain mercy, and find grace to help in time of need;” that is, the grace that meets our every need, and “endureth all things.”

This identifies the rest with an additional and higher degree of grace to be received from the Lord, hence a second grace.

In chapter 5, verse 9, Christ is presented as a perfect Savior, hence, the “author of eternal salvation.” Able to save absolutely and keep constantly.

Before following this treatise on uttermost salvation further, let us clearly ascertain the characters to whom it is addressed. They are frequently called brethren, and even "holy brethren."—3: 1. Every child of God possesses the elements of holiness. God spake to them as unto children, and scourged them as His own sons.—12: 5, 6. They had come unto the "Church of the first-born, which are written in heaven, * * * and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling."—12: 23, 24.

This is a very clear delineation of their religious status: they were not simply Paul's Jewish brethren, as has been claimed, but they had actually come to "Jesus, the mediator of the New Covenant," with the blood of Christ they had had their "hearts sprinkled from an evil conscience," and their names duly entered in the Divine family record above. Having received the grace of pardon—the first principles of the doctrine of Christ—they are at once placed under marching orders to "go on to perfection."—6: 1.

In verse 11 he urges their full salvation, again, in these words:

"But we earnestly desire each one of you to show the same diligence, *for the full completion* of the hope."—Emphatic Diaglott.

"Diligence *in order to full assurance* of our hope."—McKnight.

These versions all make "full assurance" or "completion of hope" an object of diligent pursuit.

In the verses following, the Apostle endeavors to lay a foundation for their faith to grasp this sublime state. He bases it upon the covenant that God made with Abraham, and admonishes them not to be "slothful, but followers of them who, through faith and patience inherit the promises."—ver. 12. That is, do not rest in the wilderness, or mixed state of mere justification, glorious as it is; but follow the example of those who have pressed forward, into the promised inheritance of sanctification. And, to impress their minds with the absolute certainty of its attainability, he reminds them how God, being "willing more abundantly to show unto the *heirs* of *promise* the immutability of His counsel, confirmed it by an oath."—ver. 17.

How graciously God has anticipated the weakness of fallen humanity: He compensates the deadness of our faith by making the infallible certitude of His promise more conspicuous by the confirmation of His oath.

The Apostle proceeds to identify this promised inheritance with the "hope which we have, as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." Now, that within the veil is the "holiest of all," meaning the state of perfect holiness.

It being said, that Christ entered within the veil, and also that He "entered into heaven itself now to appear in the presence of God for us:" therefore, some think that, "that within the veil"

can only be enjoyed after we go to heaven. At first sight this appears plausible; but it is not so explained by the word. Perfection, and not heaven, is the attainment insisted upon in this epistle, as the great blessing of Christ's priestly offering.

"If, therefore, perfection were by levitical priest-hood * * * what further need was there that another priest should arise after the order of Malchisedec."—7: 11.

"For the law made nothing perfect but the bringing in of a better hope did: by the which we draw nigh unto God."—ver. 19.

Paul said, our "hope entereth into that within the vail," and here he says it makes us "perfect;" hence, that within the vail is the state of Christian perfection.

Reasoning still upon the virtues of Christ's "unchangeable priest-hood," he says, doubtless in allusion to the same absolute grace hitherto called "His rest," "that within the vail" and "perfection," "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—7: 25.

This is the great truth the writer is laboring to impress upon the minds of the Hebrews, and bring within the compass of their faith.

"Able to save them to the uttermost."

What is this but full salvation; salvation to the very uttermost extent that the leprosy of sin and depravity have spread in the soul; salvation

from all the moral effects of the fall, and restoration to all the holy image of God.

In chapter 9 and 10 the writer illustrates the degrees into this moral perfection, by the successive entrances into the tabernacle.

"The *first*, wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary. And after the *second vail*, the tabernacle which is called the holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant: and over it the cherubims of glory shadowing the mercy-seat, of which we cannot now speak particularly. Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."—9: 2—7.

Now this tabernacle service, we are informed, "Was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience."—ver. 9.

A figure of what? The answer has already been given, in chapter 5, 6, 7 and 8. Christ is set forth as our "high priest," and the offering of Himself for our perfect salvation is compared with the offerings of the levitical high priest which could not make the comers thereto perfect.

Does this not plainly teach that the blood that was sprinkled upon the mercy seat, in the holiest

by the high priest, is typical of the blood of Christ which makes us perfectly holy? But if you will open your testament at the passage last quoted, you will find the figure of the tabernacle applied.

Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered Himself without spot to God, *purge your conscience from dead works to serve the living God?*"—verses 11—14.

Let it be remembered, then, that the offerings of the high priest, who alone was permitted to enter the "holiest of all," were for legal sanctification—or a ceremonial purification—and typified the high priestly offerings of Christ, which actually purges from the consciousness of sin and dead works.

Therefore, to enter the holiest by the blood of Christ is to be cleansed from all sin, or entirely sanctified.

Now, if the sanctum sanctorum were exclusively in heaven, then we must enter there, before we can have the final application of Christ's blood to cleanse us from all sin; but if some sin can be removed after death, why not all? If proba-

tion is not limited to this life, where will we fix its bounds!

But let us read a verse farther:

"And for this cause He is the mediator of the New Testament that, by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the *promise of eternal inheritance*."—verse 15.

First, we are told that the high priests were typical of Christ, and that the blood they sprinkled upon the mercy seat pre-figured the blood of Christ, that purges and makes perfect the comers thereunto; and then the same offering of the Lamb is declared to be for our "redemption," that we "might receive the promise of eternal inheritance."

So the holiest of all is the same thing as the inheritance, and both signify the purging of the worshippers, so that they "have no more consciousness of sin;" which implies a consciousness of "being made free from sin."

Immediately connected with the fact that the tabernacle was a figure of Christ's salvation. Paul says:

"The Holy Ghost, this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."—

The first tabernacle evidently signifies the literal, which was a figure of the Church—"the greater and more perfect tabernacle"—which succeeded it.

The way into the holiest signifies that which it typified, for that which is here affirmed would not be ~~un~~true of the literal. Now, if we apply this most sacred part of the tabernacle to heaven, then it follows that, while the legal dispensation yet remained, heaven was inaccessible, and the Old Testament saints are all lost. It makes it no better to say they entered an intermediate state, for if there be such a state—and the Bible seems to teach it—then it is the receptacle of all who die now, as well as in the past dispensations; and the way into the holiest, if it were heaven, is not yet manifest. But the above text affirms that the inner tabernacle represented the exclusive privilege—the peculiar heritage—of the saints of the present dispensation. What is this, if not the full possession of the Divine Spirit, the true tabernacle of God with man, that was to be in the last days, and which Christ announced to the Church as near at hand before He ascended?

Twice the Apostle uses interchangeably the figures of Canaan and the holiest, to set forth the full benefit of Christ's high priestly offering. 6: 12—19 and 9: 9—15. The successive passages of the Red Sea and Jordan correspond with the entrance of the first and second vails. Both declare in language infallible, and by inspired application, the two Divine works, and distinct degrees of grace.

Here is truth like a majestic tower; invincible as the throne of God; truth piled upon truth.

"The holiest of all," "perfection," Divine rest for human souls, sanctification, and purging from the consciousness of sin all through the blood of Christ, all converging unto one glorious experience; accessible, by faith, to all christians, "to-day if ye will hear his voice." This truth may be further confirmed by the following coinciding testimony: Paul tells us that the inheritance, announced in the Will of God, was veiled in mystery until the present dispensation.—Eph. 1: 9—11. Again, he says, "the riches of the glory of this mystery * * * is Christ in you."—Col. 1: 26—27. This mystery, we have also seen, is called the "way into the holiest." Now Peter testifies that the great mystery which the prophets and even angels could not comprehend, but which is "now reported unto you by them that have preached the Gospel, with the Holy Ghost sent down from heaven, "is the great salvation of the Lord—the glory that was to follow the suffering of Christ."—1 Peter 1: 10—12.

Does not this identify the inheritance of the saints in light, the glory that Christ gave to the Church, the holy of holies "the indwelling of the fullness of Christ, and salvation to the uttermost?" The same thing being affirmed of each, is collateral proof that they all mean one and the same thing.

"Saved to the uttermost; cheerfully sing
Loud hallelujahs to Jesus, my King;
Ransomed and pardoned by His blood,
Cleansed from unrighteousness, glory to God."

CHAPTER XIX.

THE SCARLET THREAD OF HEBREWS CONTINUED.

WE HAVE seen that the two-fold service of the tabernacle is declared to be a type of Christ's salvation. Hence we give what may serve as an outline of the tabernacle, that you may see the Divine way of salvation.

You perceive that it presents the same two successive doors formed by the words of Paul, in Romans 5: 1, 2.

 Brazen Altar.

First Vail.) (

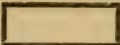
The Sanctuary, or Holy.

Having their hearts sprinkled from an evil conscience—justified.

 Golden Altar.

Second) (Vail.

The Holy of Holies.

Ark of the  Covenant.

Purified and made perfectly holy.

Elder B., of Pennsylvania, among the most able of all who employed their pens, in the *Church Advocate*, during the holiness agitation of 1877-78, wrote two articles on the tabernacle as illustrative of salvation, in which were many good things. He did not, as some, apply the *sanctum sanctorum* to heaven, but to the extent of present salvation through the atonement.

Although he wrote against the second grace, the truth he here admits, most unequivocally establishes it; for the only access to the holiest is through the first and second veils. He insisted much upon the fact that we have—*now have*—boldness to enter into the holiest; but seemed to forget that this is only true of those who have already entered the holy.

As an argument against the second work, he said that nothing now obstructed the way to perfect holiness; that every believer can pass directly on into the holiest. In these premises we agree; but what was his deduction therefrom? We might sum it up in these words: “Because every *believer has liberty to enter into the holiest*, therefore, every *believer is already in the holiest*, and there is consequently no second grace.”

The fallacy of this logic must be apparent to all. We might as well say because “whosoever will may come;” therefore all sinners have come into the kingdom of grace.

The object of Hebrews being to lead Christians into perfection, it dwells more particular

ly upon the high priest, because his oblations extended into the most holy place, the figure of our perfection through the blood of Christ.

Let us now follow the scarlet thread of cleansing into the tenth chapter:

"Then, said he, lo, I come to do thy will, O God! He taketh away the first that He may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all."—9: 10.

The great inheritance in the Father's will and Testament is our sanctification.

"For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost is also a witness unto us."—verses 14—15.

These Christians were admonished to go on to perfection, and here is where they find it, in entire sanctification and received **it** through the one offering of Christ, our High Priest, and witnessed to by the Spirit.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—19—22.

Surely he that runneth can read this.

The "greater and more perfect tabernacle" over which Christ, as High Priest, presides, we are plainly told, is the "house of God," "which is the Church of the living God."—1 Tim. 3: 15.

The persons invited into the holiest, are "be-loved brethren," having already their "hearts sprinkled from an evil conscience." That is, they had already received adoption and justification, the first work; and, being now in the holy—"holy brethren"—3: 1, they are invited to pass the second vail into the holiest, *i. e.*, "perfect holiness in the fear of God."

The holiest can only be entered by the blood of Jesus. Now, the blood of Christ does not change our location, but our moral state; does not transport us to heaven, but cleanseth us from all sin. And having previously wrought our pardon, this is necessarily a second work.

The beautiful vail that hung before the abode of the great I AM, Paul says, was Christ's flesh: We should suppose that this vail would represent sin, because sin separates us and God. Well, "Christ was made sin for us;" "He bore our sin in his own body on the cross." Hence, when His body was pierced and mangled for our sin, the obstruction was removed; and as a positive assurance that the sacrifice of Jesus was accepted in heaven, as a complete satisfaction for all our sin, God Himself rent the vail of His temple from the top to the bottom; announcing to all men a free, and welcome return into the holiest presence of God, from which sin had so long excluded ~~from~~ the race. Hallelujah to the lamb!

"That gate ajar stands free for all

Who seek through it salvation;

The rich, the poor, the great, the small,
Of every tribe and nation."

This vail also represents the great mystery, the concealed secret of the Lord, that is spoken of in the Bible. Here, again, its close relation to the body of Christ is seen; for, when the Son of God was offered up, as the anti-type of all legal sacrifices, angels and men beheld, for the first time, the real end, or design of all those offerings. The great "mystery of His will" is now "done away in Christ." And since the beautiful vail of "His flesh" has been rent on the cross, what do we see but the glory of God and His perfect holiness offered freely to us?

It is true that the vail is yet on the hearts of many; for "that within the vail" God has forever hidden from the "wise and the prudent." No human ken, no wisdom of earth can ever penetrate this sacred place, or comprehend the mysteries of Divine grace.

It is only when men "turn to the Lord, that the vail is taken away."—2 Cor. 3: 16.

"But we all, with open face (with the vail parted), beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord."—2 Cor. 3: 18.

We are not only permitted to look into the abiding place of the Divine glory, but looking steadfastly, by faith, through the Gospel mirror, we are changed by the Spirit of the Lord, into the

same glory, even into the perfect image of God, changed from glory to glory, or from the holy into the holy of holies.

In the latter part of this chapter the Apostle presents faith as the essential condition and vital element of this hidden life. In the eleventh he defines and exemplifies faith, that they also might possess an assurance that "entereth into that within the vail." In chapter twelve he still urges them on to perfect freedom from sin, bringing all the preceding lesson on faith, to bear on this one experience. They were also taught that God was working in them the death of nature.

They felt His keen incisive knife, and the pains of inward crucifixion led them to think that God had ceased to own them. But the Apostle assured them that the mental distress they suffered, instead of indicating that they were rejected, was a sure token that they were the real sons of God. "For whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth;" and "if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Strange indeed that the bitter waters of Marah, should so soon succeed the joy of pardon, and the song of triumph. Exodus 15. But this is the route that God leads his people, yea, "every son that he receiveth." But what is this chastening for? Answer: "For our profit, *that we might be partakers of His holiness.*" 12: 10.

Reader, what does this teach, if not a second

work of grace? First, the grace of sonship; then follows the Father's severe discipline for the destruction of the flesh; the Refiner's fire that purges away the dross of inbred sin, resulting in a new and glorious experience—the actual reception of God's perfect holiness.

This fulfills in us the command of Jesus: "Be ye perfect, even as your Father which is in heaven is perfect."

What but sheer unbelief can gainsay the second grace, in the face of such unequivocal testimony? Not only our happiness and usefulness in this life, but our future bliss requires this Divine holiness: hence follows the exhortation, "Follow peace with all men, and holiness, without which no man shall see the Lord."—ver. 14.

Once more, before closing, the great Apostle takes his brethren to the tabernacle, to show them their privileges in the Gospel. He has thereby taught them the two states in the Church, Christ as our High Priest, and that His blood now admits into the holiest of all. But he has reserved for the last the most touching point.

"The bodies of those beasts whose blood is brought into the sanctuary, by the high priests, for sins, are burned without the camp."

What does this foreshadow? Ah! here we see our blessed Savior—the innocent Lamb of God, rejected and condemned of men, and *led out* of Jerusalem to suffer and die for our sins, that we might *go in* to that within the veil. "Wherefore

Jesus also, that He might *sanctify* the people *with His own blood*, suffered without the gate."

Here, again, he urges them to enter the rent vail of His flesh—the purchase of His blood—saying, "Let us go forth, therefore, without the camp, bearing His reproach." As Christ was thrust out and cut off from this sinful world; so, if we would go forth unto Him—be entirely sanctified—wholly assimilated to His character, we can expect nothing from this world but the reproach that fell upon Him. In connection with the above 13: 10—12 Paul says, "We have an altar, whereof they have no right to eat, which serve the tabernacle." This altar evidently is Christ, of whom we are now partakers.

"Seven days thou shalt make an atonement for the altar, and sanctify it, and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."—Exodus 29: 37.

"The altar that sanctifieth the gift."—Matt. 23: 19.

"Is not this the Christ?", Who but the crucified One can make us holy by a touch?

Before this altar could sanctify, it had to be sanctified. This is true of Christ: "For their sakes I sanctify myself that they also might be sanctified through the truth."—John 17: 19. He was sanctified with His own blood.—Heb. 10: 29. "Made perfect through suffering."—Heb. 2: 10. In character, or nature He never was imperfect, but He was made a perfect Savior by suffering and shedding His own blood for us. He made

Himself an acceptable offering to God, that we through Him, or upon Him as our altar might be accepted also.

Christ is the brazen altar at the entrance of the holy, where we offer ourselves a dead sacrifice, and where His blood "sprinkles our hearts from an evil conscience," or justifies; and He is also the golden altar at the entrance of the second vail, where we offer ourselves a "living sacrifice," and enter, through His blood, into the sacred of His tabernacle, to "abide under the shadow of the Almighty."

Let us examine the distinguishing features of the oblations of the common priests, and those that were offered within the second vail. Read Leviticus 3 and 5, where the first order is described:

"When a ruler hath sinned."

"If any of the common people sin through ignorance."

"If a soul sin and hear the voice of swearing
* * * if he do not utter it," etc.

"If a soul swear, * * * then he shall be guilty."

"If a soul commit a trespass and sin through ignorance in the holy things of the Lord."

"And if a soul sin, and commit *any of these things* which are forbid to be done by the commandments of the Lord."

These trespasses really include all manner of sin as transgression of the law; and for each and

all of them an offering was to be brought by the guilty party, and offered by the *common priest*; who sprinkled the blood of the victim upon and before the *brazen altar*, and in each instance it is written, "*It shall be forgiven him.*"

What a striking figure of the pardon offered by the Gospel to all manner of sinners that approach the door of the Church, pleading the blood of Christ.

Now read in Leviticus 16; the peculiar features of the high priestly service, within the holiest:

"And he shall take the blood of the bullock, and sprinkle it with his fingers upon the mercy seat eastward: and before the mercy seat shall he sprinkle of the blood with his fingers seven times: * * * and he shall make an atonement for the holy place, because of the *uncleanness of the children of Israel.*"—ver. 14—16.

"And he (the high priest) shall sprinkle of the blood upon it (the golden altar), with his finger seven times, and *cleanse it*, and hallow it from the *uncleanness of the children of Israel.*"—ver. 19.

"And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and *do no work at all*; * * * for on that day shall the priest make an *atonement* for you, to *cleanse you*, that ye *may be clean from all your sins before the Lord.* It shall be a *Sabbath of rest unto you.*"—29—31.

Here again, the blood is sprinkled, but this time before and within the second vail, represent-

ing a second application of the blood of Christ to our hearts. The occasion and object of this application is altogether different from that of the first. Then it was because of *guilt*, and to *obtain pardon*; now it is because of the *uncleanness* of the children of Israel, and to effect their *cleansing*—that they might be *clean before the Lord*.

O, the wonderful harmony of Divine truth! Paul says that the Hebrew brethren had already made that appropriation of the blood whereby they had been saved from an evil conscience, or justified, from which standpoint they had “boldness to enter into the holiest of all by (a second application of) the blood of Christ.” And when we look at the law of the tabernacle service, we see facts precisely corresponding with the Apostle’s exposition of pardon at the first vail, and purification at the second.

The offerings within the first vail continued daily, because they foreshadowed a state of salvation incomplete—still in progress. While the awful place of God’s visible presence was entered but once in a whole year. *Once*, because it prefigured that appropriation of the blood of Christ which makes an end of sin,—“perfects forever them that are sanctified.” The number seven represents perfection, fullness, and completion. The *sanctum sanctorum* was entered on the seventh month, and the law expressly required the high priest to sprinkle the blood seven times upon the golden altar, and seven times upon the mercy

seat. This may be looked upon as a mere trifle, but the more I study the precious Bible, the more I see that every particle of the law had a deep spiritual import; and what does the above speak but full salvation?

The day specified for the high priestly offerings was among the most solemn of the Jewish economy. It was called "the great day of atonement." What an emblem of the propitious day of the soul's deliverance from all sin.

"In that day ye shall do no work." "It shall be a Sabbath of rest unto you." Glory to God! Behold, in the law, the beautiful dawning of the glorious Sabbath of the soul, the rest of God offered to us in the fourth of Hebrews. The correspondence between the entering of the high priest into the most holy, and the entering of the soul into entire sanctification is, indeed, wonderful. Since the rending of the beautiful vail in Christ, all men may become "kings and priests unto God," and serve even in His most sacred tabernacle; but in order to do this we must wear "holy garments," and upon our breast the "SIGNET, HOLINESS UNTO THE LORD."

As Aaron was anointed with holy oil for his office, so the "crown of the anointing oil of our God is upon us," even "the anointing which we have received from Him, which abideth and teacheth us of all things."—Levit. 21: 12 and 1 John 2: 27.

As the priests were required to offer the "salt

of the covenant of their God with all their meat offerings."—Levit. 2: 13; so every believer, as he offers himself a "living sacrifice holy acceptable unto God," must be "salted with fire."—Mark 9: 49.

The Holy Spirit is truly the salt of the covenant, because He writes the covenant upon our heart, seals and preserves it.

In the Holy of Holies there was but one object, the most sacred of all. The Ark of the covenant and its contents has a profound reference to the Gospel dispensation.

An ark denotes safety, and within this second veil the purified are surrounded by "walls of salvation," and "kept by the power of God through faith."

It is called the "Ark of the testimony."—Exod. 40: 3. for here the saints "overcome by the blood of the Lamb and the word of their testimony."

This sacred chest is called a "throne of Grace," a "mercy seat." Thus God's throne of mercy and grace, covered, hid, contained and rose above the law. A seat implies a place of rest, mercy and grace denotes the Divine favor; and here the soul finds a sweet and perfect rest in the full fellowship and favor of God.

This also suggests that previous states, as penitence and justification are but transitory—no place to rest. It is only in the inner, and sacred place of God's pavillion and glory that the soul finds its fixed repose, feeling "perfect, entire, want-

ing nothing." O, the rapturous joy of "sitting between the cherubim," where, it is written, that "God dwelleth;" having entered into "His rest."

The attitude of the cherubim, with their eyes directed to the Ark, was significant of the desire of angels to look into the mysteries of the Gospel that were hid in the deep spirituality of the law.

Within this ark was deposited the tables of the ten commandments, called the tables of the covenant, because it is in this most holy state that God confirms His covenant with the heirs of glory. Read Heb. 10: 14—16. After stating that the Holy Spirit witnessed to our sanctification the Apostle adds, "For after that He had said before, this is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." The distinct witness of the Spirit to our perfection, the establishment of the covenant, and writing of the Divine law in our hearts, are all associated with the hidden life with Christ in God. Hence it is after we enter the second veil that the covenant is sealed with the Holy Spirit of promise in our hearts."

Aaron's rod, that budded, fitly represents the wonderful power of God manifest in the life, and fruitfulness of the wholly sanctified. They are "like trees planted by the side of living waters, that bring forth their fruit in their season."

The Ark was also the depository of the golden pot of manna, brought from the wilderness.—

Heb. 9: 4. May the blessed Spirit that has given light on this manna, now aid my effort to impart it to you, dear reader. The manna that fell about the camp in the wilderness, and the water that flowed from the rock represent the grace of justification; this heaven-sent food seemed to be, at first, greatly relished; they said it was "sweet as honey;" but ere long it failed to satisfy them, and they hankered after the flesh pots of Egypt. This suggests that it was only a temporary food. As milk becomes insufficient for the child as it grows older, so the joy of pardon—the sweets of the first love—is a charm that must soon be succeeded by the more solid corn of full salvation truth, the richer and ever satisfying experience of the Comforter. If this is not attained the experience of a deep want and dissatisfaction in the heart soon begets a longing desire for

"The sweet comfort and peace
Of a soul in its earliest love."

Again, the manna had to be gathered daily except on Sabbath. Now, justification need not be daily interrupted by sin and renewed by repentance; nevertheless it is a fact that most who have not advanced to that within the second vail, find much of the above experience.

Some way or another it is quite commonly acknowledged that the manna—justifying grace—does not keep well in the wilderness; hence the most common petition that ascends from the camp east of Jordan is, "Oh, Lord forgive all the

sins we have committed this day in thy sight."

This fact is no reflection on the Author of salvation, because His work is not yet finished. He would not have His host tarry here, but only pass through "this great and terrible wilderness," into the land of Canaan, where, laid up within the holiest, we find the same manna. And behold it is preserved blameless from year to year. Is not this wonderful? Can we not all read the lesson it teaches? It seems to me too plain to need pointing out. Glory to God for the precious truth! Entire sanctification not only retains and intensifies the joy of justification, but constantly and forever preserves it, in all its sweet and holy innocence.

So perfectly united are the golden links of Divine truth, that when the true light of one text flashes into the mind, it soon unfolds the meaning of others. And now we have found the key to Rev. 2: 17.

"He that hath an ear let him hear what the Spirit *saith unto the Churches*; to him that overcometh will I give to eat of the *hidden manna*, and will *give him a white stone*, and in the stone *a new name* written, which no man knoweth saving he that receiveth it."

This was not Moses speaking in the wilderness, but Christ speaking through the Spirit to His Church. Who then will deny that manna is a type of Gospel salvation, since the Son of God so interprets it. But here is special manna promised to the Church—"hidden manna"—what is this

But justification made glorious in perfected holiness, as typified by the manna, hid away in the most holy place, within the mysterious vail? Paul invited his brethren of the "Church of the first born" to enter therein. And now, again, we hear the Spirit saying to the Churches, that, upon certain conditions, they may enter and partake of the contents of the golden pot. Only the Church, therefore, have this holy calling. The conditions are: 1, Enter the Church by regeneration. 2, Overcome the world, by faith.—1 John 5: 4. 3, Enter the holiest, and eat the manna therein found.

The white stone teaches the same lesson. White denotes perfect purity. It is given to the Church because it is only experienced within the Church.

The new name denotes an entirely new experience, known only by the recipient, because it is experienced within the soul.

The golden pot that contained the manna within the Ark, may represent Christians who have been purified and tried in the fire as gold, such a heart is best suited to contain the rich treasure of God's grace.

Once more. By reference to Exod. 16: 32—33 you will see that this omer of manna was laid up at the time it was first sent to the camp of Israel. Learn here, that no one can enter the closer relation to God, without they approach in their first love, or freely justified state as when first experi-

enced. But few have retained this, hence comparatively few enter the second vail, and many of them have their justification renewed just before receiving the second grace.

In conclusion, dear reader, behold the camp of the Lord's host. Behold the tabernacle, it is God's tent, in the midst of the tents of Israel. What is this but a portrait of the great prediction "Behold the tabernacle of God is with men." It beautifully represents the Church of God on earth, with the personal indwelling of the Father Son and Holy Spirit? And it is realized by the Church to-day wherever the great Shechinah dwells in her midst, and the glory of the Lord is seen upon her? Oh, that God would everywhere "shine out of Zion the perfection of beauty."

Dear brother, we have only noticed the most salient points in the golden thread of testimony to the higher life that so much pervades this Epistle.

We have seen that the two successive vails represent the two distinct degrees of grace in the Church. The offering of the blood before the first is emblematic of our deliverance "from an evil conscience," and that before and within the second vail, the "purging" or purification of our nature, and admission into the holiest state by the blood of Christ.

We have also seen that everything connected with these two apartments find a perfect counter-

part in the experience of justification and subsequent sanctification.

Finally, beloved reader, if you have appropriated the blood of Christ in the first experience, and now stand within the holy, I say unto you in the name of the Lord, you have perfect liberty—yea “Boldness to enter into the holiest of all by (a second application of) the blood of Christ.”

O, Holy of Holies! O grace sublime;
Looking to Jesus, I saw it was mine;
His blood bade me enter, cleansed me from sin,
Since God rent the vail, oh brother come in.

My soul now reclines 'neath the Cherubim.
Where naught but the glory of God is seen;
Here where He dwells, I have entered His rest,
Robed in His glory, eternally blessed.

CHAPTER XX.

ST. JOHN'S TESTIMONY TO THE SECOND WORK.

TO PROPERLY appreciate and understand the word of life, it is important that we have before our minds, the characters addressed, and the particular object of the Epistle under consideration.

The Apostle John addresses his first Epistle to his "little children"—"Sons of God"—2: 1 and 3: 2.

He writes to these young members of the household of faith, for the purpose of advancing them to that perfect "fellowship with the Father, and with His Son, Jesus Christ" which he himself had attained, that "they also might have fellowship with him," and, as a result, "that their joy might be full," and that "they sin not."—1: 3—4; 2:1.

We have, therefore, in the very outline of John's Epistle, conclusive evidence of two distinct degrees, in the order of our salvation: 1st. Free born sons of God. 2. Purification from all sin,

fullness of joy, and perfect fellowship with the Father, His Son, and the fully sanctified.

The beloved Apostle proceeds, at once to convict his brethren of the need of this higher grace. Knowing the mixture of darkness in the experience of all who are not cleansed from inbred sin, he holds up before them the more perfect standard, "God is light, and in Him is no darkness at all."—1: 5. As if to say the dark seasons you complain of are sure indications that you are indwelt by something that is opposite to God, for "in Him is no darkness at all.

He admonishes them against the presumption of claiming this perfect fellowship, on the ground of their regeneration, because the clouds that often obtruded their moral sky were incompatible therewith.

"If we say that we have [perfect] fellowship with Him, and walk in darkness, we lie and do not the truth. But if we walk in the light as He is in the light, then have we fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."—6, 7.

Perfect fellowship with God, and holy saints, is correlative with the blessing of perfect purity, and perfect light.

Darkness is moral impurity, hence to walk in the light as God is in the light, is simply to be pure "even as He is pure."

Into this glorious experience, John wrote to induct these, already sons of God; hence, it is an at-

tainment in grace distinct from, and subsequent to spiritual adoption.

If we follow the sure Word of God, we are every where led to two-fold salvation. Between sonship and absolute purity, the Lord has interposed the condition, "If we (Christians) walk in the light as He is in the light."

Neither a past nor a future salvation meets the wants of the soul now. Therefore, "*the blood of Christ cleanseth us,*" *i. e.*, not only has cleansed—and will, in the future—*but cleanseth us from all sin, in the present tense.* Oh, how blessed to have the consciousness of being fully saved just now!

It is present progressive; not that the work is in process of completion, but to indicate a *finished fact*, that is a *perpetual living reality*.

The blood of Christ not only made an end of our purification when we merged into the light of God, but while we continue to "walk in the light as He is in the light," its potent voice constantly speaks our purity.

It is written that the "worshippers once purged have no more consciousness of sin." Then they have a consciousness of being free from sin. What is this but an ever abiding realization of the wonderful virtue of the blood of Christ!

"A heart that always feels
Thy blood so freely spilt for me."

Entire sanctification is both a work and a state; for there is power in Jesus' blood to cleanse and keep us clean.

The Apostle John thought it probable that some of his little children were inconsiderate enough to think, as some do now, that because they were "sons of God" they had no sin to wash away; hence, he corrects this delusion: "If we (justified believers) say we have no sin, we deceive ourselves, and the truth is not in us."—ver. 8.

But the more reflective and sensitive of conscience, who possess a real aspiration for holiness of heart, will not only see and be pained at this inbred foe, but also frankly confess it, and their many short-comings thereby occasioned. All such are near the cleansing stream, for "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ver. 9. Praise God! John's two-fold definition of sin is fully met, in the Savior's double remedy for sin. The precious blood cleanseth from all sin and all unrighteousness. This is very comprehensive, the most precious truth in the "glad tidings of the grace of God."

It cuts off every indwelling foe to our spiritual development and happiness, every antagonism to the grace of God in our hearts. It extracts every "root of bitterness," tendency to pride, anger and impatience. It pronounces the death sentence upon all unbelief, selfishness and vain ambition. "Though your sins be as scarlet, they shall be as white as snow."

Though like black clouds they fill your moral

sky with thick darkness, the blood of the Lamb shall sweep them all out of existence.

Though your appetite for liquor be as the burning of hell, the blood of Christ can quench it all. Though every fibre of your being be impregnated with, and clamor for tobacco or opium, the precious blood of the Redeemer can remove every vestige of the appetite, and restore the dire effects of the poison in a moment, in the twinkling of an eye.

Praise the "God of all grace!" the blood *cleanseth from all unrighteousness.*"

That is, it *removes*, and *destroys* all moral *unrightness*, every abnormal appetite—inordinate desire—and unholy temper. Yes, it forever sweeps away from the soul, everything but what is righteous, God-like and lovely.

All this is implied in the promise, and thousands have attested its truthfulness.

This wonderful salvation is not a developement of the former grace; for the blood does not grow sin out of the heart, but cleanses it out: the former would be gradual, but this is instantaneous.

Now, the most pious and humble in their "first love," all confess that they do not measure up to these promises; that an unrighteous nature yet dwells within, and struggles against the "law of their mind;" hence, it follows from human experience, as well as from plain Bible teaching, that the salvation from all sin, and the fullness of joy, that John here insists upon, lies be-

yond the grace of adoption, and is appropriated by a distinct grasp of faith.

"But whoso keepeth his word; in him verily is the love of God perfected. * * * He that saith he abideth in Him ought himself also to walk even as He walked"—2: 5,6.

Only those who have their love made perfect, actually keep God's Word. They only have the capacity, as we have shown in chapter six. Yes, says Moses, "When you come into the land which the Lord our God giveth you, then shall ye keep all His commandments and do them." Here the saints dwell so fully in Christ—live by His life and walk by His strength, that they "walk even as He walked." Here is the New Testament standard of piety.

In verse 10 the Apostle lifts up the standard again, "He that loveth his brother, (according to the new commandment of perfect love), abideth in the light, and there is none occasion for stumbling in him." He abideth constantly in the light, he sees no clouds, and the Sun of his righteousness never goes down.

"There is none occasion of stumbling in him."

A great deal is said in these words; just indeed what is said of Christ. "The prince of this world cometh, and hath nothing in me."

In those who have their love made perfect there positively remains nothing that occasions stumbling, nothing that responds to temptations without, no particle of unholy sediment, or bad

nature that can be roiled up when shaken by the powers of darkness without. No more lurking foe within, that prones the heart to leave the God we love. "All darkness (which occasions stumbling) is past, and the true light now shineth," "which thing is true in Him (Christ) and in you," perfected saints.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

We must be like God if we would see and enjoy Him. This blessing is only pronounced on the "pure in heart."

"And every man that *hath this hope in him purifieth* himself even as *He is pure*."—3: 3.

Here the Divine order of salvation is clearly marked: 1st, possess the Christian's hope; 2nd, through the stimuli of this hope in him the believer purifies himself as God is pure.

Dear brother, does this stagger you? Can the Lord be more than pure—"free from sin," etc? and does not the Bible emphatically require the same of you. What objection can you have to this, since God, Himself has opened the fountain for *all sin* and *all unrighteousness*, and proposes to do, the work in you—"sanctify you wholly," and preserve you "holy and unblamable before Him in love?"

One thing is very certain: you can not dwell with God unless you are perfectly pure or holy

This being true, it follows that you must either go to heaven to obtain perfect purity, or you must be purified in order to go to heaven. That the latter is the Gospel plan all intelligent Bible readers well know.

"Little children, let no man deceive you. He that doeth righteousness *is righteous even as He is righteous.*"—3: 7.

Here, again, the Apostle sets up the true standard of Gospel grace.

We infer from his admonition that Satan had already sent out his servants to tell the children of God, that they could not be "perfect as their Father which is in heaven is perfect," "pure as He is pure" and righteous even as He is righteous," and that Christ, in these things had set up an impracticable standard, and imposed an intolerable yoke.

Notwithstanding John thus early exposes this lie, the father of it still authorizes its circulation.

The Apostle speaks not of the dead who had ceased from righteous works, but the living—"he that *worketh righteousness is*" (not will be, but already is) "*righteous even as He is righteous.*"

Here is present, full and free salvation offered to the Church—the real sons of God—through the cleansing blood of Christ. I have joined but a few links of John's golden chain of testimony to the second work of Divine grace.

Here, as all through the Bible, we see that crimson stream that flows from the cross, and with

the voice of redeeming love speaks the complete purification of the Christian's heart.

“Blessed Jesus, thou art mine,
All I have is wholly thine;
Thou dost dwell within my heart,
Thou dost reign in every part;
Blessed Jesus, *keep me white,*
Keep me *walking in the light.*

“Precious Jesus, day by day,
Keep me in the *holy way*;
Keep my mind in perfect peace,
Every day my faith increase.
Blessed Jesus, *keep me white,*
Keep me *walking in the light.*”

CHAPTER XXI.

ENTIRE SANCTIFICATION ALWAYS ADDRESSED
TO BELIEVERS; HENCE ATTAINED
AFTER PARDON.

IF ENTIRE sanctification were simultaneous with pardon, it would be used interchangeably with it and regeneration.

It would be enjoined upon sinners and connected with repentance like conversion. We never read of sinners commanded to repent and be sanctified. This grace is always enjoined upon such as had already been justified, hence it is distinct from, and subsequent to justification.

The only place, to my knowledge, where the second grace is spoken of in connection with repentance, is Acts 2: 38, and there baptism is interposed between the two, and the uniform order of the Bible is that pardon must precede baptism; then, of course, the promise of the Father is attainable. That a "wayfaring man, though a fool," and even "he that runneth may read" the distinction

between "*first love*" and the "*second grace*." I will place them side by side. It will be seen in most cases that the two experiences are affirmed of the same individuals at different times.

The reader should read the left hand column of a single paragraph, and then the opposite column.

CALL TO SINNERS.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon."—Isa. 55: 7.

"I came not to call the righteous, but sinners to repentance."—Mark 2: 17

"And he, (Paul) went into the synagogue (at Ephesus) and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God; And many that believed came, and confessed, and showed their deeds."—

CALL TO BELIEVERS.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy City: * * * Shake thyself from the dust; arise and sit down, O Jerusalem: loose thyself from the bands of thy neck."—Isa. 52: 1—2.

"To all that be in Rome, beloved of God, called to be saints; (holy ones), grace to you, and peace from God our Father."—Rom. 1: 7.

"Making mention of you (Ephesians) in my prayers, that the God of our Lord Jesus Christ, * * * *may give unto you* the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye *may know what*

Acts 19: 8 and 18.

Here are the fruits of genuine repentance and faith.

“Knowing brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.”

“For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.”—1 Thes. 1: 4, 5 and 9.

SINNERS COMMANDED.

“Repent ye for the kingdom of heaven is at hand.”—Matt. 3: 3.

“From that time Jesus began to preach, and say, Repent, for the kingdom of heaven is at hand.”—Matt. 4: 19.

And they went out and preached that men should repent.”—Matt. 6: 12.

“Verily I say unto

is the hope of His calling, and what the riches of the glory of His inheritance in the saints.”—Eph. 1: 16—18.

“For God hath not called us unto uncleanness, *but unto holiness.*”

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is *He that calleth* you who also will do it.”—1 Thes. 5: 23, 24.

BELIVERS COMMANDED.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”—Matt. 5: 48.

“A new commandment I give unto you, that ye love one another as I have loved you.”—John 13: 34.

“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but

you, except ye be converted, and become as little children, ye shall not enter into the kingdom."—Matt. 18: 3.

"Marvel not that I say unto thee, ye must be born again."—John 3: 7.

"Then said Peter unto them (sinners) repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins."

"Repent ye therefore and be converted, that your sins may be blotted out."—Acts 2: 38 and 3: 19.

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16: 31.

"And the times of this ignorance God winked at, but now commandeth all men every where to repent."—Acts 17: 30.

PROMISES MADE TO AND
RECEIVED BY SIN-
NERS.

"And that repentance and remission of sins

wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1: 4, 5.

Peter's command to the Church:

"But as He, which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy for I am holy."—1 Pet 1: 15—16.

"Have ye received the Holy Ghost since ye believed?"—Acts 19: 2.

"For ye know what commandment we gave you by the Lord Jesus, for this is the will of God even your sanctification."—1 Thessalonians 4: 2, 3.

PROMISES MADE TO AND
REALIZED BY CHRIS-
TIAN.

"The disciple is not above his Master; but

should be preached in His name among all nations."—Luke 24: 47.

"Then Philip went down to Samaria, and preached Christ unto them. When *they believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." "And there was great joy in Samaria."—Acts 8: 5 8, 12.

"Among whom are ye also the called of Jesus Christ."—Rom. 1: 6.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

"Being justified freely by His grace through the redemption that is

every one shall be perfected as his Master."—Luke 6: 40. margin.

"Now, when the Apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost. Then laid their hands upon them, and they received the Holy Ghost."—Acts 8: 14—17.

"For I long to see you that I may impart unto you some spiritual gift, to the end you may be established."—Rom. 1: 11

"By whom *also we have access by faith into this grace* wherein we stand."—Rom. 5: 2.

"Now present your members bound to righteousness, for sanctification."—Rom. 6: 19. [Emphatic Diaglott.]

"I beseech you therefore brethren, that ye present your bodies a living sacrifice, wholly

in Christ Jesus.”—Rom. 3: 24.

“For ye have not received the spirit of bondage, again to fear; but ye have received the Spirit of adoption whereby we cry Abba Father.”—8: 16.

“For your obedience is come abroad unto all men.”

“And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.”—Rom. 16: 19, 15: 13.

“And many of the Corinthians hearing, believed and were baptized.”—Acts 18: 8.

“Ye are God’s husbandry: ye are God’s building.”—1 Cor. 3: 9.

“Ye are Christ’s.”—3: 23.

“In all things ye have proved yourselves to be clear in this matter.”—2 Cor. 7: 11.

“Therefore, as ye abound in every thing,

acceptable unto God, which is your reasonable service.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.”—Rom. 12: 1, 2.

“Now, the God of hope *fill you with all joy and peace* in believing, that ye may abound in hope through the power of the Holy Ghost.”—15: 13.

“When I come unto you I will come in the fullness of the blessing of the Gospel of Christ.”—Rom. 15: 29.

“Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,”—2 Cor. 7: 1.

“And this also we wish, even your perfection.”—13: 9.

“Finally brethren, farewell. Be perfect.”—

in faith, and utterance, and all diligence.”—2 Cor. 8: 7.

“I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world.”—John 17: 14.

“Rather rejoice that your names are written in heaven.” “Ye which have followed me in the regeneration.” “Ye belong to Christ.” “The Spirit of your father speaketh in you.”—Luke 10: 20; Matt. 19: 28; Mark 9: 41, and Matt. 10: 20.

“And you hath he quickened, who were dead in trespasses and sin.” “For by grace are ye saved through faith.” “Now, therefore ye are no more strangers and foreigners, but fellow citizens with the Saints and of the household of

ver. 11.

“Sanctify them thro’ thy truth; thy word is truth.”—17: 17.

“If ye love me keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you.”—John 14: 16—17.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, * * * that He would grant you, according to the riches of His glory to be strengthened with all might by His Spirit,” and “filled with all the fullness of God.”

“That ye put off the old man * * * and be renewed in the spirit of your mind; and

God."—Eph. 2: 1, 8 and 19.

"And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled." "We heard of your faith in Christ Jesus, and of the love which ye have to all saints."—Cor. 1: 4, 21.

"But ye have come unto Mount Sion, and unto the City of the living God, * * * to the Church of the First-born which are written in heaven * * * and to Jesus, the mediator of the new Covenant, and to the blood of sprinkling."—Heb. 12: 22.

"Wherefore, holy brethren, partakers of the heavenly calling."—Heb. 3: 1.

that ye put on the new man, which, after God, is created in righteousness and true holiness."—Eph. 3: 14—19, 4: 22—24.

"For this cause we also, since we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding. * * * Strengthened with all might, according to His glorious power, *unto all patience*, and long suffering with joyfulness."—1: 9—11.

"*Go on to perfection.*" "Now the God of peace * * * *through the blood* of the everlasting covenant, *make you perfect.*"

"For by one offering He hath perfected forever them that are sanctified."—Heb. 6: 1; 13: 20, 21, and 10: 14.

"Let us lay aside every weight, and the sin which doth so easily beset us."—Heb. 12: 1.

"This is a faithful saying, that Christ Jesus came unto the world to save sinners."---1 Tim. 1: 15.

"But now, when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith."---1 Thes. 3: 6---7.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word. That He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."---Eph. 5: 24---27.

"Night and day praying exceedingly that we may see your face and might perfect that which is lacking in your faith. Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you: * * * to the end He may establish your hearts unblamable in holiness before God, even our Father."---1 Thes. 3: 10, 11, 13.

These two classes of Scripture, addressed to different characters, and teaching two separate and distinct experiences in the economy of grace, might be greatly extended.

Whoever will take the pains to examine the matter will find that, in the New Testament, the several terms that express the higher life, oc-

cur more than as often again as those do that teach the first state of grace. And yet, to many, this more excellent way is hid, by the vail of their own wisdom and prudence.—Matt. 11: 25.

I once heard a minister undertake to prove that regeneration and sanctification were identical; his main argument was based on the fact that both were attributed to the same instrumentalities, and suspended upon the same condition. His premises were correct, but the conclusion an egregious mistake. He should have noticed that entire sanctification is always enjoined and invoked upon such as already had the former experience.

It is true that the blood of Christ is the procuring cause of both pardon and sanctification.—Matt. 26: 28; Heb. 13: 12. The Word of God the instrumental cause.—1 Thess. 2: 13; 1 Peter 1: 23, and John 17: 17; 2 Cor. 7: 1. The Holy Spirit the direct, efficient cause, in both cases, John 3: 8, and Rom. 15: 16, and faith the condition.—Rom. 5: 1, 2; Acts 15: 8, 9.

What do we infer from this? Namely, that regeneration and entire sanctification are both moral changes.

What then becomes of the assertion that sanctification, when enjoined upon believers, denotes a growth? when it is always ascribed to those means which produce transformation and not development.

How erroneous the teaching that makes per-

fection a development, when the Word says that, God "makes us perfect through the blood of the everlasting covenant."

Again, what nonsense to talk about gradual sanctification, when the Bible always conditions it upon faith, the same as it does justification. It must, therefore, be instantaneous, because appropriating faith is that simple act of the soul by which it takes the things that God holds out to us in the promises. The operation of the Spirit, by which we discover our need and the Divine provisions, is usually gradual, but there must be an instant of time, when the hand of faith grasps the needed blessing, when the object of faith becomes the fruition of the soul. Hence, I repeat, *what is received by faith, is purely a gift from God, and must be received instantaneously, or not at all.*

If we were to sum up the confused teaching of many in the wilderness, we would only learn, that sanctification is an *inexplicable something*, which *every body receives in conversion, subsequently attains by growth*, and which *no one, after all, can experience until death comes to accomplish that which the Son of God failed to do.* This is no exaggeration of the theology taught in the terrible regions of Sinai. Surely there is a dense fog in the wilderness: "A day of darkness, and of gloominess, a day of clouds and of thick darkness, as the *morning spread* upon the mountains.—Joel 2:2. Let us thank the Lord that it is not the dusk of

eventide, but the dawning of a brighter day. The "Sun of righteousness" is fast driving from the mountains—the churches—the morning fogs of the past night of error, and filling the world with the glorious light of the Gospel, and the rapturous songs of full salvation.

Ever since the dispensation of the Holy Spirit, those who have known most of God, and possessed in the largest degree the mind and Spirit of Jesus, have, with few exceptions, acknowledged an attainment in grace beyond justification. This Bible experience written by the Spirit upon the heart, often attains a strong under-current in the mind and affections, sweetens the whole life, endues with power from on high, and brings forth abundant fruit, without being definitely professed. This is owing to the fact that sanctification, not having been taught as a definite provision in the will of God, they seek it in an indefinite manner, being moved only by the common experience of a great want in the heart. Not having had definite teaching, their faith is only general, and their profession will likewise be indefinite. Nevertheless these possess, with some modification, the elements of "perfected holiness," and they largely adapt the language peculiar to this higher Christian experience. It is true that without the presentation of holiness to the mind as a definite object of pursuit, few possess concentration of faith enough to apprehend it. In this class we find Elder J. Winebrenner. In his work on regenera-

tion, page 224, he speaks as follows: "It is not enough, you perceive, to be born again, but such are required likewise to grow in grace, to add to their faith and to '*perfect holiness in the fear of God*,' and thus be made conformable to the image of little children. And where there is *no such advancement and conformity*, there can be no *admission into heaven*. Many new born souls, I fear lose sight of this requirement. The *covetousness, pride and bigotry* which exists among professors, is decisive proof of this fact."

Had the above come from some professed advocate of distinct holiness, it would be looked upon as quite radical. "It is not enough to be born again," says Eld. W., but salvation proceeds still farther. He gives three things that are to follow.

1. Add to your faith.
2. Grow in grace.
3. Perfect holiness.

With the first two points all Christians agree. The third is just what is now contended for by all engaged in the great holiness reform, and is opposed by all who antagonize this special work. According to Eld. W's. theology, to be born again is not to be made perfectly holy. In describing the grace yet needed, he quotes 2 Cor. 7: 1; and here the Apostle identifies "perfecting holiness," with "cleansing from all filthiness of the flesh and spirit." Hence, Paul and Bro. W. both concur in teaching a work of purification after regeneration. Though Paul here commands believers to cleanse

themselves, this can only be done by coming to the "fountain opened for sin;" for nothing but the blood of Christ can *wash* away sin, and cleanse from all unrighteousness. That a moral change was in the mind of Eld. W., is evident from the fact, that he speaks of "conformity to the image of little children," as the result of perfecting holiness. This implies a change of nature. "Where there is no such advancement and conformity, there can be no admission into heaven." Pretty strong, but so says the Word: "Nothing unclean shall enter therein." Observe that Eld. W. does not ascribe the covetousness, pride and bigotry which exists among professors, to a want of regeneration, but to the fact that new born souls lose sight of the requirement to "perfect holiness in the fear of God." But how can we expect believers to seek this perfect heart purity, when they are taught that regeneration exhausts the cleansing power of the blood of Christ?

In his New Testament Dictionary, Eld. W. defines sanctification as a "perfect conformity of heart and life to the will of God," and for example cites 1 Thess. 4: 3. Here again Christians are admonished to undergo a cleansing which will perfectly conform their hearts and lives to the will of God. Thus this holy and fruitful saint of God, acknowledged a degree of grace beyond regeneration.

In the light of the Bible, it is just as consist-

ent to teach that a sinner can grow into a Christian, as that a justified soul can grow into heart purity—grow sin out of his heart: in other words, there is just as much Scripture for regeneration by gradual development, as for sanctification by any gradual process; for the latter is just as much the immediate effect of the Holy Spirit as the former, and just as much the direct gift of God, through faith, and the cleansing blood.

The media and conditions of justification and entire sanctification being the same, corroborates the Scriptures cited in chapter second in teaching that the latter, as well as the former, is a moral transformation. And since the two columns we have here presented, as well as many other Scriptures, show that the *first is an experience for sinners*, and the second an *experience for Christians*, it follows that there are *two successive moral changes, two Divine works of grace*.

CHAPTER XXII.

PURIFICATION A DISTINCT, INSTANTANEOUS WORK OF GRACE PROVED BY THE GREEK TENSES.

MOST writers upon the subject of holiness have quoted largely from human authorities; these harmonious witnesses have doubtless contributed much to establish, and advance this most important cause. But, in the preparation of this work I have felt specially called to present to the reader a book of *Bible proofs*. Nevertheless, finding truth of such vital importance in the Greek verbs of the New Testament, which the tenses of our language are inadequate to convey to the English reader; and regarding a work of this kind as quite deficient without these very important proofs, I devote this chapter to an investigation of this subject.

The authorities we quote will, I think, be quite satisfactory to all who possess any knowledge of their standing in piety and scholarship.

In an article in the *Church Advocate*, abou

two years ago, from the pen of Elder B. F. Beck of Pennsylvania, the writer observed that the Scriptures usually cited in proof of a second work of grace, are in the aorist tense. So they are, but the brother presumed to tell his readers that, that tense related only to past time. Thus, he, and I presume many of his readers, rejoiced in the discovery of a plan by which all prayers, promises and commands, setting forth a higher Christian experience, were construed into past blessings, hence enjoined no present duty or attainment. To say the least of this theory, it would require an entire revision of the New Testament. So that when Paul says to his brethren, "Present (aorist) your bodies a living sacrifice," it should be changed to "You did present your bodies," etc. "Purge (aorist) out the old leaven," to "You have purged out" etc. "Cleanse (aorist) yourselves from all filthiness of the flesh and Spirit," to "You have cleansed," etc., throughout the Testament.

I think it much preferable to be *changed ourselves* "from glory to glory," by a second application of the blood, than to *change the Word* so much to avoid it. It is but an easy, momentary work for God to adjust us to the Bible, but a dreadful task to adjust the Bible to ourselves.

But we have the charity as well as good reason to believe, that the brother above referred to, did not willfully teach error, for his position seems to be taught in Bullion's Greek

Grammar. He defines it thus: "The Aorist represents an action simply as past; as *I wrote*."

As to whether this is correct or not will be made plain as we proceed. In fact the author seems to teach otherwise on the same page. "It (the aorist) differs from the imperfect inasmuch as the aorist denotes what is *always* customary; the imperfect what *was* customary during a specified period of time." This agrees with Dr. Steele: "Except in the indicative, it (the aorist) is always *timeless*," it may be used in reference to acts past, present, or future, instead of the past only. Had Elder B., and I presume his authority, Bullion, confined their remarks to the indicative mood, I presume it were correct; for, says Goodwin, "The aorist, *indicative*, expresses the simple momentary occurrence of an action in past time, as *I wrote*." According to this author, it is only in the one mood that the aorist is confined to past time. Harknes's Greek Grammar, a later work, which has quite commonly supplanted Bullion, and, I think, is about the most popular Greek Grammar now in use, gives the active voice of the aorist as follows:

AORIST.	INDIC.	SUBJUNC.	OPTATIVE	IMPERA.	INFINI	PARTICIP.
	<i>ε</i> Bouleu- σα.	Bouleuso.	Bouleusi- μα.	Bouleuson	Bouleusai.	Bouleusas.
	I advised.	I may ad- vise.	I might advise.	Advise.	To advise.	Having Advised.

—*First Book, page 75.*

Surely no one will affirm that, "*I may advise*," "*I might advise*," and the imperative command, "*Advise*," denote action in the past.

James McKnight quotes Blackwall as saying, "That the first and second aorist in the potential and subjunctive moods, which are futures too, are often, in *sacred* and common writers, equivalent to the *future* of the indicative. He also acquiesces in the statement.

We have, then, the testimony of standard authors generally, that the aorist is used with reference to present and future action, as well as past. This, the Scriptures themselves abundantly show.

That our readers may comprehend, more fully, the force of the Scriptures, we shall herein present, and the arguments adduced therefrom, we give you the tenses of the Greek verb as defined by the standards of the language:

"The present tense denotes what is now going on, and indicates a *continuous, repeated* or habitual action, as 'I am writing;' the imperfect denotes the same continuity or repetition in the past, as, '*I was writing*;' the perfect denotes an action as finished in the present, as '*I have written*; my writing is just now finished.' The pluperfect denotes an act which took place before another past act, The future denotes an act in future time; future perfect—an action as finished at, or before a certain future time.

But, as we have already intimated, it is the

aorist that particularly throws light upon the distinctive works of grace in the soul; hence I take the greater pains to establish its real meaning in your minds.

Says Bullion, "When actions of both kinds are mingled in a narrative, the *continued* action is often expressed by the *imperfect* and the *momentary* by the aorist, as "He ran forth (the aorist) and continued barking at them (the imperfect). The barbarians *received* (aorist) the peltastæ and fought (imperfect) with them. But when the heavy-armed soldiers were near, they *turned* (aorist), and the peltastæ immediately *pursued* them," imperfect. Again, "The *aorist* does not, like the imperfect, express *continuance*, it is used to express *momentary action*."

"We have," says Dr. Steele, "in the English no tense like it. Except in the indicative it is timeless, and in all the moods indicates what Kreuger styles, "*singleness of act*." This idea our translators could not express without a circumlocution in words having no representatives in the Greek. "The poverty of our language," says Alford, "in the finer distinctions of the tenses, often obliges us to render inaccurately and fall short of the wonderful language with which we have to deal." His annotations abound in attempts to bring out the full significance of the tenses. For instance, in 2 Cor. 12: 7, "to buffet me," (present tense) is best thus expressed in the *present*. The *aorist*

would denote but *one* such *act* of insult." This has been noted by both Chrysostom and Theophylact."

Buttman, in his recent New Testament grammar, says, "The established distinction between the aorist, as a purely narrative tense, expressing something *momentary*, and the imperfect, as a descriptive tense, expressing something contemporaneous or continuous, holds in all its force in the New Testament."

Says Winer, "Nowhere in the New Testament does the aorist express what is wont *to be*," *i. e.*, it never expresses a state of being, but a "momentary act." The later two authors, are regarded by scholars as among the most competent New Testament grammarians.

To the above we add yet Goodwin, "The aorist expresses the simple *momentary* occurrence of an action." Here we have the united testimony of Dr. Steele, Dean Alford, Krenger, Bullion, Chrysostom, Theophylact, Buttman, Winer and Goodwin, that the aorist tense is always expressive of a single and momentary act, it never denotes a continuous or repeated action, its distinguishing features may well be described as, *suddenly and once for all*. Says Steele, "The next fact which impresses us in our investigation is *the absence of the aorist and the presence of the present tense whenever the conditions of final salvation are stated*. Our inference is that the condi-

tions of ultimate salvation are *continuous*, extending through probation, and not completed in any *one act*."

But the Scriptures themselves will best satisfy the reader's mind as to the peculiar force of the aorist. In the following texts, Dr. Steele and Dean Alford are responsible for the designation of the tense, and not myself. The latter, in his valuable translation, has often used such words as, "continually," "persistently," "repeatedly," to denote the present tense, and such phrases as, "at a stroke," "instantly," and "once for all," to indicate the aorist tense.

I think it preferable, in the main to use the common version: designating the tenses as they have.

Luke 13: 24: Strive (present tense—persistent action) to enter in (aorist tense—once for all) at the strait gate.

Luke 18: 13: But smote (imperfect, smote repeatedly) upon his breast, saying, God be merciful (aor.—pardon instantly) to me a sinner.

Heb. 11: 6: For he that cometh (pres., persistently) to God, must believe (aor., definitely grasp two facts) (1) that He is, and (2) that He is a rewarder of them that diligently seek Him.

John 5: 44:—How can ye believe, (aor.) which receive (pres., continually, habitually receive) honor one of another, and seek not the honor that cometh from God only?

"This interrogatory implies the impossibility of a *single genuine act* of faith, springing up in a

heart persistently courting human applause."—
D. Steele.

John 11: 26: And whosoever liveth and believeth (pres., perseveringly) in me, shall never die (aor.).

The use of the aorist, in speaking of death, is in accordance with its specific force, since that is an event that is *once for all*.

Matt. 8: 2: And behold, there came a leper and worshipped (imperfect, kept worshipping) Him saying, Lord, if thou wilt, thou canst make me clean (aor., cleanse me once for all). And Jesus put forth (aor., instantly) His hand and touched (aor.) him, saying, I will: be thou clean (aor., be thou instantly, and once for all cleansed).

The leper prayed not for gradual, but instantaneous cleansing, and it was done at a single stroke according to his faith.

Touch and cleanse me blessed Savior,
Take away my inbred sin;
I am longing for this favor,
Longing to be pure within.

Matt. 14: 36: And besought (imp., kept beseeching) Him that they might only touch (aor., just once) the hem of His garment: and as many as touched (aor., but once) were made (aor., instantaneously) perfectly whole.

Luke 17: 14: And it came to pass, that as they went (pres., progressive action—were going) they were cleansed (aor., instantaneously).

John 2: 16: Take (aor., instantly) these things hence: make not (pres., be not continually making) my Father's house a house of merchandise.

1 Cor. 15: 34: Awake (aor., at once) to righteousness and sin not (pres. be not sinning).

These examples abundantly establish the position of our New Testament grammarians that "the aorist tense *never* indicates a continuous, habitual, or repeated act."

Let us now note the use of this tense, in enjoining the higher Christian experience of entire purification.

Matt. 23: 25, 26: Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean (pres., are constantly cleansing) the outside of the cup and the platter, but within are extortion and excess. Thou blind Pharisee, cleanse (aor., '*at a stroke*' Alford), first that which is within the cup and platter, that the outside of them may be clean, (aor., may become instantly clean), also.

Observe, that Christ taught an inward and instantaneous purification, which immediately wrought outward purity; it is the cleansing of the "flesh and spirit;" and had He commanded a gradual cleansing, He would have used the present tense—cleanse by degrees.

John 17: 17, 19: Sanctify (aor., once for all) them through thy truth. * * * And for their sakes I sanctify, (present tense), myself, that they also might be sanctified through the truth."

Let it be remembered that Christ was sanctified with His own blood, Heb. 10: 29, and made "perfect through sufferings." Hence it is evident that He was then being sanctified, or was then suffering out the conditions of a perfect Savior,

that we might be entirely sanctified by an instantaneous application of His blood.

The word "sanctify" in verse 17, as Daniel Steele has observed, and as all can see by reference to the Greek Testament, and the case endings given by Harkness on page—of this work, is in the *imperative* mood. It may seem strange that Christ should petition the Father in the imperative, which is virtually commanding Him. But, when we take into consideration that the Redeemer of our lost race, was then enduring the inward "pains of death," and "sorrows of hell," the awful conditions imposed by Divine justice in the eternal covenant, it was meet that, in view of the speedy consumation of His death for our redemption, He should now claim His hard-earned, and dearly-purchased trophies, that He should demand the fulfillment of the covenant on the part of justice: even the complete emancipation of all believers from the power, and inbeing of sin. However that may be, it is certain that Christ, in the above text, puts in a claim before the Court of Heaven for the sanctification "of all them that believe on Him through the word," and presents the same in the *imperative aorist*. Says Winer: "In the New Testament the obvious distinction between the imperative aorist and the imperative present is uniformly maintained. The *imperative aorist* denotes an action that is *rapidly completed* and transient or viewed as occurring

but once. The imperative present denotes action already commenced and to be continued, or an action going on, or to be frequently repeated."

Thus, all can see that in the use of the tenses, the Holy Spirit represented Christ's sanctification, *i. e.*, by His suffering, as then going on, but that of the disciples to be effected in the future, by the power of God, and a *rapidly completed work never to be repeated.* And such it was, when, on the day of Pentecost, the Sanctifier came "suddenly," and they "were all filled with the Holy Spirit.

Dean Alford renders Acts 5: 11 as follows:

"But we habitually believe that through the grace of our Lord Jesus Christ we were saved (aor., by a momentary and completed act,) even as they."

Philip Doddridge also translates this verse in application to present salvation, instead of final, as in the common version. Judging these to be correct, we have here a beautiful representation of the distinct and instantaneous work of entire sanctification; for the salvation here referred to is purification of the heart by the full reception of the Holy Spirit.—see verses 8, 9.

When I wrote on the believer's consecration, I had not seen Dr. Steele's exposition of the tenses, from Alford's translation. Please compare what I have written on Rom. 6: 13 with the following:

Nor render repeatedly (present imperative) your members as instruments of sin, but *render*,

(aor., by a final act of unreserved surrender, *once for all*.) *yourselves*, (not your members by a repeated and piecemeal consecration), to God, (or for God's cause, says Tholuck) as alive from the dead.

Alford here remarks, "The present imperative denotes *habit*; the exhortation guards against a recurrence of a devotion of the members to sin; this, the aorist imperative, on the other hand, as in chapter 12: 1, denotes *an act* of self devotion to God *once for all*, not a mere recurrence of the habit."

The common version employs the same form of expression in both the negative and positive commands of this text, and as yielding the members unto sin naturally involves the habit of sinning, we might reasonably suppose that "yielding yourselves unto God" denoted continual or habitual devotion; but here the common version misleads the mind, the two yields are entirely different: the first being present tense expresses prolonged action, and demands abstinence from the practice of sin all through life; the second being an aorist, centers the mind upon a single point of time, and a definite act of *absolute* and *once for all* abandonment to God, in which our entire "self" is transformed into the image of the Creator: and all our power, devoted in pure love service to God. Dean Alford, the profound scholar and English translator, is no advocate of the "second grace," of

which he has, in the above rendering and note, brought out such a striking proof.

Rom. 12: 1: I beseech you, therefore by the mercies of God, that ye present (aor.) your bodies—entire, as a single act, never needing to be repeated.

The body is specified, because, says Tholuck, it is the organ of practical activity, or, as Olshausen, Dewette and Alford says, "as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under bondage to sin."

If in Paul's conception, believers were to be sinning and repenting all their days, as the best that grace could do for them, he would have used the present imperative, "Be presenting your bodies again and again."

In Alford's note on 1 Peter 2: 5, he says, "the aorist is here used, because no habitual offering, as in rite or festival is meant, but the *one once for all* devotion of the body, as in Rom. 12: 1, to God as His." Both of these are therefore proof texts of a sharply defined transition in Christian experience, called entire consecration, the human part of entire sanctification. That neither of these texts refer to justification is shown (1) by the fact that the persons addressed are already Christians; (2) by the requirement that the sacrifice be *holy*, (Rom. 12: 1), that is accepted, as the lamb was examined by the priest, and pronounced fit for the sacrifice, or acceptable to Jehovah; and 1

Peter 3, 5 requires a holy or accepted priesthood, both of which requirements symbolize a state of justification before God.”—Steele. I may add that the Divine part, the all saving result of this believer’s consecration is expressed in the following verse: “Be ye *transformed*, by the *renewing* of your minds, that ye may prove what is that good and acceptable and perfect will of God.” As soon as the sacrifice “toucheth the altar it is made holy,” wherein God “*makes known* unto us the mystery of *His will*”—the glories of full salvation,” which He purposed in Himself.”

Rom. 13: 14: But put ye on (aor. a single definite act,) the Lord Jesus Christ, and make not, (pres. quit making), provision for the flesh, to fulfill the lusts thereof.

Acts 15: 9: And put no difference between us and them: *purifying*, (aor.) their hearts by faith.”

Alford renders “instantaneously purifying.” Here Steele observes, as we have also, in a previous chapter, that, “This verse is a key to the instantaneous sanctifying work of the Holy Spirit, wrought in the hearts of believers, on the day of Pentecost, since the words, “*even as He did unto us,*’ refer to that occasion.” See Acts 14: 45—47.

1 Cor. 5: 7: Purge out, (aor., a final and instantaneous purification), therefore the old leaven, that ye may be a new lump.—All “renewed,” the old nature entirely removed.

1 Cor. 6: 11, as translated by Alford, and commented upon by Steele: “But ye washed yourselves, (aor., middle,) by submitting to outward

baptism; ye were sanctified, (aor., ye were justified,' (aor.) Here the sanctification is a momentary and completed act, the same as the justification. By the figure called the inverted chiasmus, the words "were justified" are placed last. The natural English order would be "were justified in the name of the Lord Jesus and were sanctified by the Spirit of our God, See Meyer."

Romans 6: 6, 7: Knowing this that our old man is crucified, (aor., "was crucified once for all." —Alford,) with Him, that the body, (being or totality), of sin might be destroyed, (aor., at a stroke), that henceforth we should not serve sin. (pres., habitually), for he that is dead, (aor., died once for all unto sin) is freed from sin.

The aorist here teaches an instantaneous death-stroke to inbred sin, and that there is no need of a slow and painful process, lingering until physical death or purgatorial fires end the torment. Men are not crucified limb by limb—after one part is dead finding a hand, or arm, or finger alive—but the whole life is extinguished all at once. A class of interpreters who are afraid of entire sanctification in this life, and are especially horrified at an instantaneous purification by one stroke of Omnipotence, tone down "destroy," to "*render inoperative or powerless.*" The strength of this verb will be seen by studying the following texts, where it is rendered by "abolish," or "consume," or "destroy." 2 Cor. 3: 13;

Eph. 2: 15; 2 Tim. 1: 10; 1 Cor. 6: 15, 26; 2 Thes. 2: 8; Heb. 2: 14.

2 Cor. 1: 21, 22.—Now He which establisheth (pres. continually) us with you in Christ, and hath anointed (aor.) us, is God; who hath also sealed (aor.) us, and given (aor.) the earnest of the Spirit in our hearts.

The anointing, sealing, and endowment of the Spirit, are different phases of the one instantaneous work of salvation.

2 Cor. 6: 13: Be ye also *enlarged*, (aor.)

The aorist in this place distinguishes it from an ordinary and gradual growth of the Christian. It clearly points to a sharply defined experience, the sudden baptism and complete infilling of the Holy Ghost, and they having been already inducted into the Church of God, this is necessarily a second gift of the Spirit.

2 Cor. 7: 1: Having therefore these promises, dearly beloved, let us cleanse (aor.) ourselves from all filthiness of the flesh and Spirit.

Had the Apostle referred to a gradual purification by self culture, etc., he would have used the present tense, but the aorist emphatically teaches a moral change to be wrought instantaneously, and one that never needs repetition. This is so apparent that we feel assured no one can fail to see it.

Gal. 1: 15, 16: But when it pleased God, who separated (aor.) me from my mother's womb, and called (aor.) me by His grace to reveal (aor.) His Son in me that I might preach Him among the heathen:

"After the Apostle's birth and calling, or conversion, there was an *instantaneous* revelation of the Son of God within, to the spiritual eye, as there had been an objective revelation of the form of the Son of man to Paul's physical eye on his way to Damascus. Both Ellicott and Alford insist that the sequence of tenses here teaches that this inward revelation of Christ was after conversion."—Steele.

Had Paul used the present tense, which expresses continued action, this revelation of Christ might apply to the preaching and exemplification of Christ in him, but the aorist will allow no such construction, it absolutely points to a momentary experience. It is, indeed, just what Christ promised to the Church, "He that loveth me shall be loved of my Father, and I will love him, and will *manifest* myself to him."—John 14: 21.

Notice, also, the object of this full revelation of Christ to the soul, *i. e.*, "*That I might preach Him among the heathen.*" This was Paul's Pentecost, as Christ had said to the disciples, "That repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem." "But," He adds, "tarry ye in the city of Jerusalem until ye shall be endued with power from on high, yea, he "commanded them that they should not depart from Jerusalem but wait for the promise." For only those vessels in the Lord's "great house" that purge them-

selves entirely are "sanctified and meet for the Master's use." God can bear more salvation to a lost world in a clean vessel of one quart capacity, than in a bushel measure in whom "His Son" is not yet "revealed" as sanctifier, and the all pervading life.

Eph. 4: 22, 24: That ye put off, (aor.) concerning the former conversation the old man, which is corrupt according to the deceitful lusts." "And that ye put on (aor.) the new man, which after God is created (aor.) in righteousness and true holiness.

Here is affirmed the negative, positive, and Divinity of a great work of grace, an absolute moral transformation enjoined upon members of the "household of God;" an *instantaneous change* in which the old man—Adamic nature—is laid off *in toto*, and Christ is fully invested once for all.

Gal. 2: 19: For I through the law am dead, (aor., "died" suddenly) to the law, that I might live unto God.

Here is a perfect answer in Paul's testimony, to the advocates of a lingering death of the old man, continuing up to the separation of soul and body. There was a time when Paul died to sin by a crucifixion—a short and sharp kind of death—and the old man lived no more.

"Some people are forever on the cross, always dying, but never dead, because they do not grasp the sin-slaying power."—Steele.

Gal. 5:24: And they that are Christ's (have

given themselves a living sacrifice to Him), have crucified (aor., have in that consecration suddenly and forever put to death) the flesh *sarka*—evil nature) with the affections and lusts.

Here is a striking proof of the second work, for, in the 17th verse the Apostle represents the Galatians as possessing the Spirit of adoption, and yet encumbered by the flesh, it not having been crucified while in this first state of grace. Therefore the experience taught in ver. 24, is subsequent to regeneration and an *instantaneous* transition into an entirely new moral state.

Gal. 4: 19: My little children, of whom I travail in birth again until Christ be formed (aor.) in you.

The great Apostle to the Gentiles once travailed in soul for the spiritual birth of those "little children," and because they are now all "children of God by faith in Jesus Christ."—3: 26. He "also labored, striving" to "present every one perfect in Christ Jesus."

The aorist in the above text portrays the King eternal "coming *suddenly* to his temple," "which He had afore prepared unto glory," and entering in *once for all*. Here is a new and wonderful influx of Divine life and light and glory.

Eph. 1: 13: After that ye believed, (aor) ye were sealed (aor.)

Here an interval is placed between the first act of appropriating faith, which secures pardon, and that grasp of faith by which the seal of the Holy Spirit is Divinely impressed upon the soul.

And, by the use of the aorist tense, each is declared to be a distinct and *momentary experience*, never to be repeated, each placing the soul on a new and higher plain of life.

Eph. 3: 16--19: Here, says Dr. Steele, we have seven aorists in four verses: "*grant*," "*be strengthened*," "*dwell*," or take up his abode, "*may be able*," "*to comprehend*," "*to know*," and "*be filled*." May we not infer that Paul chose this tense to convey most strongly and vividly the ability of Christ to do a great work in a short time, to save believers and to endow them with the fullness of the Spirit in an instant? If gradual impartations of the Sanctifier had been in his mind, is it not strange that he did not use one present tense to express endowment by degrees? How strongly and positively the second, distinct experience of Divine grace, is seen at every advance step in the examination of the Greek tenses.

Eph. 4: 13: Till we all attain (aor.) unto the unity of the faith and of the perfect knowledge of the Son of God, unto the full-grown man, unto the measure of the stature of the fullness of Christ.—*Alford's Version*.

"The perfection of the saints is here expressed by a definite and momentary arrival at a point where faith merges into knowledge, where a Savior beleived, becomes a Savior fully realized. See Olshausen's full comment. This transition from faith to full knowledge is a crisis expressed by the aorist. It is when the *Paraclete* purges the film

of inbred sin from the eye of the soul, and Jesus, as a living, loving, glorified and complete Savior, is manifested to the spiritual vision. The child, the imperfect beleiver, becomes a perfect man, [changed from the first or babe state, *i. e.*, "in Christ, yet carnal,"] and reaches the fullness of Christ; that is, the abundance which He has to bestow, a fullness excluding all sin, but capable of eternal increase. That this point is before death is shown by the consequences which follow in the present life, as detailed in verses 14—16."—*Steele.*

Eph. 5: 25—27: Husbands, love (present tense, be constantly loving) your wives, even as Christ also loved the Church, and gave (aor.) Himself for it; that He might sanctify (aor.) and cleanse (aor.) it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be *holy* and *without blemish*.

On this text, Ellicott, Bishop in the Church of England and professor of Divinity in King's College, London, thus comments: "Both sanctification and purification are dependent on the atoning death of Christ. There is thus no necessity to modify this *plain* and *natural* meaning of the verb, *to sanctify*. Here it neither implies simply consecration, on the one hand, nor expiation, absolution, [pardon] on the other, but the *communication* and *infusion* of *holiness and moral purity*." This blessing, being bestowed upon the *Church*

and *not sinners*, does not, as Ellicott has well observed, refer to pardon.

It is therefore a second, or higher attainment of grace, and, as set forth by the aorist, it is a definite and momentary act of purification.

Col. 1: 9: That ye might be filled (aor.) with the knowledge of His will, in all wisdom and spiritual understanding.

"Full knowledge of His will."—Alford.

"Exact knowledge of His will."—Emphatic Diaglott.

"That ye may fully attain to the knowledge of His will."—Conybeare & Howson.

The Apostle had just "heard of their faith in Christ Jesus" and "love in the Spirit," when he prays that they might have this additional gift of grace, even the fullness of spiritual light and knowledge, bequeathed in the "will" of their heavenly Father. Compare Rom. 12: 2; Col. 3: 10. This complete filling of the soul, expressed in the aorist, is a momentary work, an instantaneous enduement.

Col. 3: 5: "Mortify (aor., kill outright), therefore, your members which are upon the earth fornication, uncleanness," etc.

Again, we refer you to Bishop Ellicott. "Let nothing live inimical to your true life, hidden in Christ. *Kill at once* (aor.) the organs and media of a merely earthly life."

Some think that this process of mortification must be carried on through life. That they must

ever keep a little sin on hand, in order to be mortifying it. But *nekrosate*—mortify—does not mean repress, but to *make dead*, to *destroy*, and the use of the aorist, denotes a sudden, and final death stroke to inbred sin and all its manifestations.

Col. 3: 8: But now ye also put off (aor.) all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth.

“The aorist imperative,” says steel, “is a broom that sweeps the heart clean at one stroke of Omnipotent power.”

Verse 12: Put on (aor.) therefore, as the elect of God, holy and beloved bowels of mercy, kindness, etc.

“By the incoming of the abiding Comforter all the excellencies of the Christian character are to be at once assumed. This is the positive side of entire sanctification, the negative being the mortification of sin in verse 5.”—*Steele*.

1 Thes. 3: 13: To the end He may stablish (aor.) your hearts unblamable in holiness before God.

Here the tense denotes an *instantaneous* work in the heart by which it is, by the power of God, stablished in perfect holiness; and the recipients already “knowing their election of God,” the second work of grace is, in this verse, most emphatically asserted.

1 Thes. 5: 23: And the very God of peace

sanctify (aor.) you wholly.—A momentary and once for all work, most assuredly.

2 Tim. 2: 21: If a man therefore *purge* himself—purify himself instantaneously, the words “*sanctified*” and “*prepared*” in the same verse are both in the perfect tense to denote the permanent result of the definite act of purging.

Titus 3: 5: Which He shed (aor.) on us abundantly.

A very true description of the “sudden” sanctification of the disciples on the day of Pentecost; and, since Paul lays down this Holy Spirit renewal, preceded by regeneration, as the uniform order of salvation, it follows that there is to be a personal, distinct, and momentary Pentecost for every regenerated believer.

Heb. 4: 11: Let us labor (aor.) therefore to enter into that rest.

Having examined the word here rendered by labor, we observed, in the chapter on Hebrews, that it should have been translated haste. Dr. Steele has noted the same fact. “The word *labor*,” says he, “in the Greek is *radically the same* as *haste* in Joshua 4: 10. “And the people *hasted* (aor.) and passed over.” The fact that the word labor is in the aorist, positively precludes the idea of an effort prolonged through life, as we have very clearly shown that that tense always points to an act of momentary duration. There is, therefore, perfect agreement between the meaning of the word *spoudasomen*—hasten—and the

aorist tense, in which it is used, which never denotes any thing but instant action. The exhortation, therefore, enjoins an immediate and vigorous effort to enter at once into the rest of faith.

Heb. 12: 12: That He might sanctify (aor., once for all, by an instantaneous application), the people with His own blood, suffered without the gate."

1 Peter 1: 15: So be ye holy, (aor.) *i. e.*, become ye holy by one momentary, all-surrendering act of faith. Verse 16, according to the received text, translated word for word in the Emphatic reads as follows: "Holy ones, become (aor., instantly) you." The aorist in these verses indicates a speedy transition from indwelling unrighteousness to perfect holiness; and the injunction being addressed to "new born babes" necessarily involves a second moral change.

Heb. 13: 20, 21: Now the God of peace. *
* * through the blood of the everlasting covenant, make you perfect (aor.)

Here is Christian perfection attainable now, not maturity, but expurgation, through a *single momentary* touch of the blood, by the finger of God.

1 John 1: 9: If we confess our sins, He is faithful and just to forgive (aor.) us our sins, and to cleanse (aor.) us from all unrighteousness.

Now we know that the flesh (*sarka*—corrupt human nature), is unrighteousness. We know also, by the Word of God, and universal experience, that this vein of inborn sin remains after

pardon has taken place. Therefore these two aorists do not denote one complex act, but two insulated and successive works of grace. The cleansing is just as definite, and instantaneous as the forgiveness. Pardon takes place at the threshold of the Kingdom, but cleansing, while "walking in the light," and enjoying Christian fellowship.—ver. 7.

1 John 2: 27: But the anointing which ye have received (aor.) of Him abideth in you.

The purifying and illuminating baptism of the Holy Spirit, John expresses in the aorist, as a sudden and marked crisis to each individual, as at the beginning.

Many think it impossible to live in this world, free from corroding and perplexing cares, and restless anxieties. What saith the will?

1 Peter 5: 7: Casting (aor.) all your care upon Him.

The following is Alford's note: "CASTING (aor., once for all, by an act which includes the life,) ALL YOUR anxiety, (the whole of, not every anxiety as it arises, for *none will arise* if this transference has been effectually made,) UPON HIM."

Oh, the wonders of full salvation! the very moment a "finished" and all comprehensive faith embraces the atonement of the uttermost Savior, "the days of our mourning are ended," "sorrow and sighing flee away," and the holy soul traveling on this "high-way," "comes to Zion with songs of everlasting joy upon their heads."

We have now followed the "second grace" from Matthew to the Epistles of St. John, and we find that, in all its phases, it is a transition expressed by the aorist tense: whether called purging, cleansing or purifying. Whether it be crucifixion, mortification, or destruction of the body of sin. Whether putting off the old man, or investing the new. Whether baptism, anointing, or sealing of the Holy Spirit, or entire sanctification, or whether it is being made holy or perfect, or entering the rest of faith, *it is invariably set forth as a distinct, instantaneous, and never to be repeated crisis, or moral change in the Christian's heart.*

There seems, indeed, to be the greatest care, and the finest precision in the use of the tenses in the New Testament. Take for instance, the third chapter of Collossians: verse 5—"mortify," (*aor.*) *kill instantly*; ver. 8—"put off," (*aor.*) *instantly divest*; ver. 12—"put on," (*aor.*) *by one distinct act of faith*; ver. 13—"forbearing (*pres.*) one another, and forgiving (*pres.*) one another," *i. e., exercise these virtues constantly*; ver. 15—"let the peace of God rule (*pres. constantly,*) in your hearts, * * * and be ye (*pres. always*) thankful;" ver. 16—"let the word of Christ dwell (*pres. perpetually*) in you richly;" ver. 18—"wives, submit (*pres. constantly*) yourselves; ver. 19—"husbands, love (*pres. at all times*) your wives;" ver. 20—"children, obey (*pres. in everything*) your

parents;" ver. 21—"fathers, provoke (pres. at any time) not your children."

Says Steele: "Thus a series of present imperatives extends through this chapter, and to verse 6 in chapter 4, enjoining daily recurring duties. But the aorist imperative is always used when the duty of putting away sin from the heart, and putting on the fruits of the Spirit is commanded. Let the candid reader examine this chapter, and he will see that the reason for the use of the aorist is that entire sanctification, and fullness of the Spirit, are viewed as a work to be *finished at a stroke*, while duties to our fellow men are to be constantly repeated. No other account can be given for the alternation of the tenses in the imperatives in this chapter." Again, in the close of his invaluable chapter on the Greek tenses, this writer observes that "the verb *hagiazō, to sanctify*, is always aorist or perfect. See Acts 20: 32; 26: 18; Rom. 15: 16; 1 Cor. 1: 2; 2 Tim. 2: 21; Heb. 10: 10, 29, and Jude 1.

The same may be said of the verbs *katharizo*, and *haguizo—to purify*. Our inference is that the energy of the Holy Spirit in the work of entire sanctification, however long the preparation, is *put forth at a stroke by a momentary act*. This is corroborated by the universal testimony of those who have experienced this grace."

What honest lover of truth can conclude otherwise? Many thanks to Dr. Steele and others

for the precious truth they have brought out of the original text.

The advocates of a false doctrine are always compelled to take refuge in the most obscure portions of Scripture; and as these are properly interpreted by clearer light, they fail to answer their purpose. But while the distinct experience of Christian perfection stands out in bold relief, in all the holy Bible, each additional ray of light increases the magnitude, and multiplies the number of its proofs; and when we look into the pure, original Word, every apparent line of whey is resolved into distinct and harmonious luminaries of this full and instantaneous work of Divine grace in the soul. Hallelujah!

Jesus speaks the second time, "be clean;"
His touch now removes my inbred sin.
Sudden glory from heaven above,
Ushers at once the Sabbath of love.

CHAPTER XXII.

SOME OF THE PARABLES TEACH THE TWO DISTINCT WORKS OF GRACE.

BY SAYING that some of them teach it, does not imply that others teach the opposite. Some Scriptures teach salvation as a whole, others in detail, describing the successive degrees of its attainment, but this implies no discord in their testimony.

“And Jesus answered and spake unto them by parables, and said, the kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding.” “And the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment, and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away and cast him into

outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."—Matt. 22: 1—3 and 10—14.

All the guests had been invited by the king's messengers, they accepted the invitation, entered the king's mansion, and participated in the royal feast. *i. e.* the blessings of the "kingdom of heaven." But, on viewing the guests, the king found one that had not on the wedding garment. "How comest thou in hither?" you see he was actually in the king's house—"the kingdom of heaven"—he was found among the other guests, yet had not on the wedding garment, which evidently means the "robe of spotless purity," or the "righteousness of God," with which we are to be invested after entering the kingdom; this is the uniform order of the Bible. Not sinners, but the bride, the Lord clothes with the "garment of salvation," and "covers with the robe of righteousness."—Isa. 61: 10. God calls the world to repentance, but "Zion"—the Church—to "awake, put on thy strength," and "put on thy *beautiful garments*, O, *Jerusalem the holy city*."—Isa. 53: 1,

"But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."—Matt. 6: 33.

We have seen that this wedding garment is the "robe of righteousness," and here Christ makes a distinction between the "kingdom of God" and "His righteousness," the latter is something that is to be sought in addition to, and and subsequent to entering the kingdom. Hence

Paul longed to see his brethren at Rome and impart to them the "fullness of the blessing of the Gospel" "for therein is revealed the righteousness of God from faith to faith." They had sought, and entered the kingdom of God, and now he wanted them to "seek His righteousness," the "wedding garment."

Hear "what the Spirit saith to the Churches:" "He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life."—Rev. 3: 5.

Two things are here promised on condition of overcoming: 1. I will clothe him. 2. I will not blot out his name out of the book of life." Does not this prove that the Bridegroom only offers the "white raiment"—"wedding garment"—to such whose names were previously written in the book of life? If receiving the robe were inseparable from entering the kingdom, or enrolling new subjects, the Spirit would have said, "He that overcometh the same shall be clothed in white raiment and I will *enter his name in* the book of life," instead of, "*not blot it out.*" But such a proposition could not be addressed to the Churches, it would properly belong to the world, to outsiders. This voice from the midst of the "seven golden candlesticks," John corroborates in his first Epistle 5: 4.

First we are born of God and have our name written in the book. Second, overcome the world by faith, and, as a prize, we then receive the

beautiful white garment"—the "robe that is washed and made white in the blood of the Lamb"—"a pure and holy nature," "for the fine linen is the *righteousness of saints*," "*clean and white*."—Rev. 19: 8.

Thus, I have briefly shown that this parable of the Savior comports with the Scriptures elsewhere.

It matters not whether we apply the inspection in the parable to the final judgment, or the time that "Is come when judgment must begin at the house of God,"—1 Peter 4: 17—the facts are the same; the man actually entered the kingdom here typified, but when sufficient time had been given, he was still found without the requisite qualifications for the final glory of the kingdom and was therefore cast out. If it were true, as some teach, that we must put on the pure white robes of perfect righteousness in the act of entering the kingdom, then should Christ have said, "The kingdom is *not* like a certain king," etc., who admitted a man not fully conformed to the costume of his royal palace.

It is one thing to enter the "kingdom of God," and another to "partake of His holiness."—Heb. 12:7—10. Had this man, after entering, put on the garments provided for the guests, at those royal feasts, he would not have been confounded and cast out. And I fear that many are clinging to a hope of heaven simply because they were admitted into the kingdom of God's grace, and con-

sider not that "He that (already) hath this hope *in him* (through regeneration) *purifieth himself* even as He is pure."—1 John 3: 3. What awful surprise and amazement when these shall hear the Judge proclaim, "*Let him that is filthy be filthy still.*"

"The Son of man shall send forth His angels, and they shall *gather out of His kingdom all things that offend.*"—Matt. 23: 41.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."—Matt. 13: 47, 48.

Here the idea of both good and evil elements entering the kingdom is most clearly taught. Hence the need of purification from all sin and unrighteousness, lest we be finally gathered out of the kingdom. This must surely be the fate of all who have in them any "thing that offend"—is opposite to the the holy nature of God.

The parable of

THE TEN VIRGINS, Matt. 25: 1—11,

teach us the same lesson. They were all virgins—members of the Church—all had lamps, and all had some oil in their lamps.

It is generally understood that the Lamps represent the profession of religion: oil is essential to the lamp, so a measure of grace is essential to a valid profession of Christ. Hence the oil in the lamps represent the grace of justification without which there is no true profession.

This measure of God's grace they all alike possessed. But five had a supply that was distinct from what their lamps contained, a measure of grace in addition to justification; while the other five relied wholly upon that grace which is consequent upon a profession of Christ. These, not having sought and obtained the "*fullness*" the "*grace upon grace*," will wake up when the Bridegroom comes, to find, with awful consternation, that their lamps had "gone out;" or as in the margin, and other versions, "are going out." This shows that they had been burning, hence must have had oil in them. But now, when too late to buy: yea, when that very moment comes for which they had procured their lamps and oil, and gone forth to watch, just then they find their lights going out, leaving them in the gloom of despair.

Dear reader, are you sure that you are in the kingdom? Well that is not enough, for the "kingdom of heaven is likened unto ten virgins," five of whom were foolish enough to be shut out of heaven at last. May you not be of that number? The light of many professors of religion will turn into darkness at the coming of our Lord and Savior; their justification into condemnation; because refusing the "more grace"—the filling of the vessel—"that which they have," or "seem to have, shall be taken away." Not having their "love made perfect," they will not have "boldness to stand in the day of judgement."—1 John 4: 17.

The parables of the

HIDDEN TREASURE AND PEARL

beautifully concur with all the Holy Book, in teaching two stages of grace.

"Again, the kingdom of heaven is like unto treasure hid in a field; which, when a man had found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had and bought it,"—Matt. 13: 54—46,

Seeking the kingdom applies to the penitent approaching the door of pardoning mercy.

Finding the kingdom, here symbolized by the treasure and pearl, can only mean induction by regeneration; for, "Except a man be born again he *cannot see the kingdom of God*."—John 3: 3. There was joy connected with this finding, evidently the joy of pardon. Now, what follows all this: A universal sell out, and investing all in the kingdom. What is this but the Christian consecration—the offering of self, with all that pertain to us, upon the altar of God, which sanctifies the gift. For, says Jesus, "If thou wilt be perfect, sell all that thou hast," etc. This transfer must be just as real, as if made by an unconditional quit-claim to some man.

Notice, that when we first find the kingdom, notwithstanding the joy, there is a strong tendency to *hide it*; to put the light under the bushel.

Again, remember that when we crossed the

Red Sea of regeneration we were in the kingdom but had not reached our possession, which lay beyond the wilderness and Jordan, and could only be entered by a second miraculous passage. Hence, entering the kingdom is one thing, and taking possession of it a subsequent realization.

This parable of the Lord coincides, very strikingly, with the experience of the hundred and twenty disciples, with the Samaritans and the twelve disciples at Ephesus, who by faith, received Christ, "the life," had the joy of pardon and sonship, and afterward took full possession of the kingdom in the mighty baptism of "righteousness and peace and joy in the Holy Ghost."—Rom. 14: 17. What do we see here but two distinct attainments in grace: 1st, the finding of the kingdom upon the condition of seeking and resulting in joy. 2nd, the full possession of the kingdom, or rather our perfect conformity to its holy law, and qualification for its enjoyment, upon the condition of abandoning ourselves and all we have, to God for its sake, and receiving the great "seal" of the kingdom—the "*Holy Spirit of promise*." The Divine order is, "Seek first the kingdom of God, and (second) His righteousness," by which the soul apprehends all the wealth and glory, and fruition of the heavenly reign.

"My God, I know, I feel thee mine;
And will not quit my claim,
Till all I have is lost in Thine,
And all renewed I am."

CHAPTER XXIV.

THE SECOND SHAKING.—PURIFICATION OF THIS CHURCH.—HEB. 12: 25-29.

“**S**EE that ye refuse not Him that speaketh: for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now, He hath *promised, saying, Yet once more* I shake not the earth only, but also heaven. And this word, *Yet once more*, signifieth the *removing of those things that are shaken*, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear: for our God is a consuming fire.”

Strange as the following views may appear to some of our readers, be assured they are no inconsiderate conclusions. No strained effort to sustain a favorite doctrine. The truth here evolved, though corroborative, is not particularly needed to establish the “second grace,” “which is in Christ Jesus,” but will, we trust, strengthen and edify those who “inherit the blessing.”

On the 30th of August, 1879, the Holy Spirit, in a special, manner, gave me the foregoing scripture. I had never clearly comprehended its meaning and I felt impressed that the Lord was about to lead me into a new vein of truth. I shut myself up with God and the Bible, when "the Comforter, which is the Holy Ghost," took most of the things that are contained in the following three chapters and showed them to me. Being fully assured that my mind had been led into the pure light of truth, we published it from the pulpit, much to the edification of the "holy brethren." We feel confident that the following chain of Scriptures, correlative with our text, will conduct every meek and candid reader into the same light it has your humble servant. We will find the foregoing words of the inspired Apostle *a key to the prophetic description of the great work of holiness.*

Two distinct shakings are here spoken of; first, that if the earth. Second, that of the earth and heaven.

The first, was by the voice of Him that spake on earth, the *second*, by *the same voice speaking from heaven.* This can be none other than the Lord Jesus Christ, who, as never man spake, preached his own blessed Gospel on earth, and afterward spake with still greater power, through the Holy Ghost sent down from heaven. Many, I presume, understand the terms "earth" and "heaven," literally, and refer the shaking, in some

way to the last day. But, I trust we shall be able to give Scriptural evidence that "earth" here means the unconverted world, and heaven the Church. Accordingly David says, "Let all the *earth* fear the Lord: let all the inhabitants of the world stand in awe of Him."—Psa. 33: 8. "O *earth, earth, earth*, hear the word of the Lord.—Jer. 22: 29. "He that is of the earth is earthly and speaketh of the earth. — John 3: 31. "Hear O heavens (the Church) and give ear O earth (sinners), for the Lord hath spoken: I have nourished and brought up children and they have rebelled against me."—Isa. 1: 2. Surely, the Most High would not address this complaint to the occupants of the real heaven.

The church may be denominated heaven, to indicate the source and nature of its elements. Its Head and Founder, "Is the Lord from heaven." The Church is substantially the same as the kingdom, which is some twenty times, in the New Testament, called the "*kingdom of heaven*." All her members have a heavenly birth—are "*born from above*." They "are written in heaven," and have their "conversation in heaven." They are "blessed with all spiritual blessings in *heavenly places* in Christ," and even "now unto the principalities and powers in *heavenly places* is known by the Church, the manifold wisdom of God." They are the *heavenly things*," that are purified with "better sacrifices," etc.—Heb. 9: 23. They dwell in a *heavenly country*," and are indeed a

"*heavenly Jerusalem.*" God Himself dwells in the midst of her, and "where He is, is heaven." Therefore, when the Church is shaken, it is, in this sense, the shaking of heaven.

Some commentators apply heaven in this text to the Jewish nation. But the Apostle, having just three verses previous called the "*Church of the First Born,*" the "*heavenly Jerusalem,*" the natural inference is, that by the "shaking of heaven," he meant the Church. Also observe that this "once more" shaking was the subject of Christ's promise; He left many threats to the Jews, but promises to the Church. Besides, the idea of a blessing invariably attaches to a promise: hence, this promise would not apply to the demolishing of the Jewish Church, but fitly represents the sanctification of the Church of God.

But again, the heaven of our text cannot mean the Jewish Church, nor yet literal heaven, because *the same voice that was to shake it, is that which the Apostle admonished the "Church of the First Born," not to refuse or disobey.* Hence, the heaven shaking voice was positively addressed to the Church, and not to the Jews, as such, nor to the planets above.

It will readily appear why the voice of Jesus shook the earth, or sinners only, but after His ascension both the world and the Church. He included both Gentile and Jew under sin—"of the earth;" He layed open the hypocrisy of the

former and rebuked the corruption of all. With searching power, He testified of the world that its *works are evil*." He "condemned sin in the flesh," and with authority, demanded repentance of all the guilty world. The world felt, and trembled under His mighty words, His sin searching Gospel, and holy life. Thus, "His voice then shook the earth." But the time had not come for Him to flay the "close girding," or inbred sin. Not being "made perfect through suffering" Himself, nor put to death for sin, He did not perfect the saints, nor smite, with the sword of His Spirit, the death blow to the "old man," that still remained in the Church. But when glorified He uttered His voice "once more," and sent down from heaven the "consuming fire" of the Holy Ghost, upon this treacherous foe to the peace and prosperity of His kingdom. This self annihilating sentence, and sacrificial salt, shook, terribly the Church, and made a commotion in the surrounding world. Therefore, the second call, in the way of salvation, shakes heaven and earth. This Epistle being a continued chain of arguments to induce the Hebrew Christians into the "most holy faith," the Apostle has, most assuredly, in the language of our text, admonished them against "refusing" the voice, or turning away from Him who speaks the second time the death of sin.

The two distinct calls of the Gospel are attended by the same effects in all ages. The

Gospel of repentance speaks to the "earth;" it "convicts of sin of righteousness and judgement;" it awakens and leads the guilty culprit beneath the fiery summit, and awful thunders of Mount Sinai, where he is terribly shaken by the iron grip of the law. But, having heard the soothing accents of mercy from Calvary, and passed on to Mount Zion, the "heavenly," ere long he will find "sin revive," (it having been stunned by the incoming new life), and, with Paul, it remains for him yet to die.—Rom. 7: 9. Now comes a trying test, he trembles beneath the death sentence. At this point God is compelled to "scourge every Son that He receiveth" "that they might be partakers of His holiness."—Heb. 12: 5—10. Though severe, it is a gracious "promise, saying, *yet once more* I shake," etc., for, "This word yet once more signifieth the removing" of the body of sin. The voice that teaches the "first faith" only, may shake the earth with conviction; but there sit unmoved, the members of the Church, steeped in tobacco, indwelt with pride, selfishness, covetousness, and other species of idolatry. Resting in a past experience and present profession, they smile complaisantly at, and give an occasional amen to the truth that hits and agitates the poor sinner. But let one, who has tarried in the "upper room" holiness meeting, untill filled with the old prophetic fire, grasp the two-edged sword and definitely smite sin in the world and in the Church, how soon we see "shaken not only the earth but also heaven."

"Wherefore," says the Apostle, "Let us *have grace whereby we may serve God acceptably* with reverence and godly fear," that is, let us not "turn away from Christ," in this second crisis: for its elimination only makes room for the "more grace," whereby we may serve God acceptable." For they, alone who have been "made free from sin," have properly, "become servants to God;" and the "sanctified," only are "meet for the Master's use."

Thus we see that the view we have taken of this scripture comports with the Word generally. Let us now examine the same declaration elsewhere in the holy Book.

Haggai 2: 5—7: According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts: *Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory,* saith the Lord of Hosts.

The re-building of the temple is the subject under consideration. This ancient abode of the great Shekinah was such a marked figure of the Church of God, that it is seldom spoken of by the holy seers, but what the Spirit of prophecy flashes forth in interspersed references to the "spiritual house." Says the prophet, "the glory of this latter house shall be greater than the former, saith the Lord of Hosts: and in this place

will I give peace, saith the Lord of Hosts.”—2: 9. Is it not in the midst of His Church where God speaks peace to thousands who seek His face? Let us also thank God for the gracious intimation that the glory of the restored, latter day Church shall exceed that which preceded the dark age captivity.

It is quite evident that the words in verses 5—7, were in the mind of the Apostle when he wrote the words of our text. And we find here additional evidence that the “once more shaking” relates to the triumphs of the Gospel.

1. Because it is associated with the coming of Christ, not as Judge, but the “Desire (or Savior) of all nations.”

2. It was to take place while “His Spirit remained among you,” as the Savior said, “These things have I spoken unto you, that my joy might *remain* in you, and that your joy might be full.”—John 15: 11. The second shaking, which results in the fullness of saving grace, takes place while the joy or Spirit of the Lord is remaining in the believer.

3. The heavenly voice comes to the believer but “a little while” after “ye came out of Egypt;” *i. e.*, soon after conversion. God never designed that we should

“roam through weary years
Of inbred sin and doubts and fears:
A bleak and toilsome wilderness.”

If you have not passed through the Jordan, the *death convulsions* of the "old man" of sin, to the Canaan rest, it is because you have, either ignorantly or willfully, "refused Him that speaketh," and "entered not in because of unbelief."

4. The agitation of the heavens and earth is described as the "shaking of all nations," hence it is not the Jewish nation only, nor the heaven of God's throne; we may hereafter show how the testimony and preaching of definite holiness has indeed convulsed the nations.

"I will fill this house with glory." Here is the glory that Christ gives: "The Spirit of glory and of God," that fills and rests upon the Church when inbred sin and all weights are shaken out. Every thing here associated with the "once more" shaking corresponds with entire sanctification.

"Again the word of the Lord came unto Haggai saying, * * * I will *shake the heavens and the earth*; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." The great shaking. The universal shaking denotes the Lord's conquest of the kingdom of the Gentiles. It is not attributed to the earth-shaking Gospel of repentance, but particularly to "*what the Spirit saith* unto the churches"—the definite, pungent preaching of holiness through which, the prophet says, they "come down, everyone by the *sword of his brother*." This is slaying sin in the Church.—Haggai 2: 20—22.

The Prophet Ezekiel gives us a very interesting chain of concurring prophesy, which, in order to appreciate fully, we shall, as briefly as possible, trace from chapter 34 to 39. We begin with God's rebuke to the corrupt shepherds of Israel. Who, with his spiritual eyes open, can fail to see the application of the thirty-fourth chapter of Ezekiel to the ministry, in general, of this age. They "eat up the good pasture"—fare sumptuously on fat salaries,—“Ye tread down the residue of your pastures,” and “foul the waters with your feet.” They are the real cause of spiritual famine, instead of the means of refreshing the flock. “Ye eat the fat, and clothe you with the wool.” Make a lucrative merchandise of your Christless sermons, instead of administering the free Gospel of salvation. “Ye kill them that *are fed*; but ye feed not the flock.” When any find their way to the true Shepherd and receive food, life and holy fire in their souls, they annoy the dead and sleeping, who proceed at once to kill them. This is no idle fancy. It is an undeniable fact, that in most of our present day churches, a real convert can scarcely maintain spiritual life. The few that cannot be killed are usually driven or thrown out. O, ye shepherds, a crisis from the Almighty is coming upon you. As the Lord liveth the fires from heaven shall sweep away your craft. “Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your *slaughter* and of your *dispersions* are

accomplished.”—Jer. 25: 34. Their time of feasting upon, and dispersing the Lord’s flock will come to an end.

I will deliver my flock from their mouth,” and “they shall no more be a prey.”—Eze. 34: 10, 22. “I will seek out my sheep, and will deliver them out of all places, (sectarian coops) where they have been scattered, (into several hundred parties) in the cloudy and dark day.”—ver. 12. We talk of the dark age as in the past; but the seer of God declares that we are yet under its lingering fogs, and shall be until holy fire from heaven shall sweep away every partition wall, human creed, and party name, and purge out that infamous god, the sectarian spirit; the vile “image of jealousy” which sits in all the thresholds of Babylon.

“And I will bring them out from the people, and gather them from the countries, and will *bring them to their land*, and feed them.”—13. Yea, “I will feed them in a good pasture, and upon the *high mountains* of Israel shall their fold be.”—14. “And I will set up *one Shepherd* over them, and He shall feed them, even my servant, David; (Christ—David was already dead four hundred years) he shall feed them and shall be their shepherd.”—23.

The perfect reign of the Messiah, and His love in the soul, is to succeed the dark day of party confusion. The two are not compatible with each other. “And I will make with them a covenant of peace.”—25. *Their own land*, and this covenant union with God, is simply entire sancti-

fication. See Jer. 23. In chapter 35, we have the judgement of mount Seir. Seir—*rough shaggy*, we presume is used to denote the Catholic power.

It was inhabited by the Edomites, the descendants of Esau, who were therefore brothers with Israel, the descendants of Jacob. This represents the fact that both the Catholic and Protestant churches profess the Christian religion, but the Edomites had a deep rooted and perpetual enmity against Israel: they harassed and distressed them by all possible means.—See A. Clark.

“Behold, O, mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate, * * * because thou hast had a *perpetual hatred*, and *hast shed the blood of the children* of Israel by the force of the sword in the time of their calamity, in the time that their *iniquity had an end*.”—3—5.

Does not this look like the record of the “beast that sits upon the seven hills?” Martyrdom, it appears, is confined to such times, when God’s people have reached an “end of sin.” Hallelujah.

As the Spirit of prophesy uses Mount Seir to represent Catholicism in chapter 35, and the Caucasian Mountains to represent sectism in chapter 38 and 39. So in chapter 36: 1, He uses the “Mountains of Israel” to represent true conscientious Christians. The Lord says, “Set thy face against Mount Seir,” “against Gog,” and “prophesy against him;” but in reference to the mountains

of Israel, the order is changed to "prophecy unto;" showing that the former were rejected, but the latter accepted of the Lord: to these very precious promises are made.—36: 11—17. In the latter part of the chapter, we have associated together, salvation "from all uncleanness," the gift of the Holy Spirit, and "*bringing into the land*," i. e., the land of perfect holiness. "Thus saith the Lord, God: I will yet for this be inquired of by the house of Israel (the Church), to do it for them. I will increase them like a flock; as the *holy flock*." Immediately following this, and doubtless, in allusion to the same "great salvation," we have the vision of dry bones.

"Say unto them: O ye dry bones, *hear the word* of the *Lord*. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live." 37: 4, 5. When shall this be? "Verily, verily, I say unto you, the hour is coming, and *now is*, when the dead shall hear the voice of the Son of God: and they, that hear shall live."—John 5: 25.

"So I prophesied as I was commanded: And as I prophesied, there was a *noise* and, behold, a *shaking*, and the bones came together, bone to his bone."—7. Holiness brings order, and harmony out of Babylon confusion, and the Holy Spirit "*sets the members*, every one of them, *in the body*, as it hath pleased Him." "And, when I beheld, lo, the sinews (spiritual strength) and the flesh came up upon them, and the skin covered them

above: but there was no breath in them. * * * So I prophesied as He commanded me, and the breath came into them, and they lived. ("I am come," says Christ, "that they might have life and have it more abundantly.") And stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the *whole house of Israel*: (represent the Church) behold they say (literal bones do not talk), our bones are dried, and our hope is lost: we are cut off from our parts."—10, 11. Disintegrated and powerless, through imbred sin and sectarian strife.

"Behold, O my people, I will open your graves, and cause you to come," etc. Some may regard this, as too strong for a figure, denoting spiritual resurrection; but, "as the body is dead without the Spirit," so a Church, without the indwelling of Christ, and the Holy Spirit is nothing but a charnel-house, a confused heap of dry bones. We find Paul also using the resurrection as a figure of the elevation of the Church into the life of God."—Rom. 6: 4, 13; Col. 3: 1; Eph. 5: 14. But that this is a moral resurrection, is evident from what immediately follows: "And bring you into the *land* of Israel." Such expressions, we have seen, invariably denote the sanctification of the soul. It is nearly always connected with purification, Holy Ghost, baptism, or both; so it is here. "And shall *put my Spirit* in you and ye shall live, and I will *place* you in your *own land*."—14. Observe, that in this resurrection nothing is said of

a re-union of soul and body; but, the life is imparted by the gift of God's Spirit: hence, it is not restoration to natural, but spiritual and Divine life.

The Spirit of prophesy now drops the resurrection and takes up another figure, to set forth the holiness crisis and the glorious effect in those that "abide the day" of the "Refiner's" coming.

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel, his companions: Then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel, and his companions: and join them one to another into one stick; and they shall become one in thy hand. And when the children of thy people speak unto thee, saying, shew us, what thou meanest by these? Say unto them, thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and *they* shall be one in mine hand."—16—19.

Who does not know, that this never was fulfilled in the alienated sects of Jacob's literal seed, and, while it may apply to the formation of the Church in the beginning of the reign of Christ, it was specially designed to typify the return of the Church to God and the mount of holy union, after the "falling away," or "cloudy and dark day." The figure does not properly suggest the formation of a new Church state, but the gathering again of a divided and starved out Church, under the pastorate of corrupt and self-aggrandizing shepherds.

"And I will gather them on every side, and bring them into their *own land*. * * * I will save them out of all their dwelling places, wherein they have sinned, and will *cleanse them*: so shall they be my people, and I will be their God. And David (Christ, "the root and offspring of David"), my servant shall be king over them; and they all shall have one shepherd."—24.

Nothing but entire sanctification unites the saints under the direct control and headship of Christ, through the Comforter.

"And they shall *dwell in the land* that I have *given unto Jacob*, my servant, wherein your fathers, (in the day of the Church's purity) have dwelt; and they shall dwell therein, even they and their children, and their children's children forever: and my servant David shall be their prince (even Christ, for Him hath God exalted to be a *Prince and a Savior*) forever. Moreover I will make a covenant of peace with them; * * * and the heathen shall know that I the Lord do *sanctify Israel*, when my sanctuary shall be in the midst of them forevermore."—25—28.

Here is the solution of the whole matter. The resurrection, reception of the Spirit, uniting into one, placing in the land, cleansing, and the "covenant of peace," under the glorious reign of the "Prince of Peace," is all summed up and consummated in the sanctification of the Church through the indwelling of the Holy Trinity.

But, instead of exterminating the idols and "Canaanites in the house of the Lord of Hosts," the "shepherds of Israel," have catered to their unholy lusts. They have so long truckled to the

world in the Church; so long fawned and pampered sin under the cloak of religion, that a terrible conflict ensues whenever it is attacked by the sword of the Spirit. This crisis is described in the two following chapters, namely, Ezekiel 38, 39.

"Son of man, set thy face against Gog, the land of Magog, the cheif prince of Mesheck and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee O Gog."
—38: 2, 3.

The Bible dictionary applies Gog and Magog to the Caucasian mountains, a chain that extends from the Black Sea to the Caspian. The Scythians of those regions were a fierce and warlike people. For many years they had made their name a terror to the whole eastern world. They were finally conquered and driven out, B. C. 596, a few years before the time of Ezekiel's prophesy. These events being fresh in the mind of the ancient Seer, the prophetic Spirit employs Gog and Magog to represent the acrid and intolerable Spirit of sectarianism, and its final overthrow. W. S. Alexander, in Kitto, represents Magog in the Persian language by *KoKa*—the moon, from which he infers that the term had reference to moon-worshippers. This adds force to the figure, as the Church is compared, in the Bible to the moon, and is well represented thereby; because all her light enimates from the "Sun of Righteousness;" and as the Church, yea "my Church," instead of

the Great Source of all good, is the sectarian's god.

Mesheck and Tubal, allies of Gog, are noticed in history as "the remotest and rudest nations of the world." David, it is probable, spake prophetically of the same contentious unsanctified zeal: "Woe is me, that I sojourn in Mesheck. * *

* My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak they are for war."—Psa. 120: 5—7.

In applying the army of Gog and Magog to the false, deceived and sectarian forces, the enemies of the Lord's true and holy Church, I am clearly sustained in Revelations 20: 8—10, where they are declared to have been deceived by the Devil, therefore, have a spurious religion—are professors. "They compass the saints on the breadth of the earth:" hence are diffused throughout all nations and every where arrayed against the holy; but shall be finally destroyed by fire from heaven.

This vast army Ezekiel represents as "coming from their place out of the *north parts*,"—38: 6, 15; 39: 2, indicative of a cold and heartless religion.

The attack upon the "land," by Gog, shall be in the "latter years," "the latter days."—38: 8, 11. This language all through the prophets, points to the last, or present dispensation. "Therefore," says Gog, "I will go up to the land of *unwalled* villages; to them that are at rest, that dwell safely, all of them dwelling *without walls*, and having neither bars nor gates."—11. This is descriptive

of the present day of protection by civil government, instead of by walls, as in ancient times.

"In the latter years thou shalt come against the *land* (the sanctified) that is brought back from the sword (saved from the carnal, sectarian "strife of tongues"), and is gathered out of many people against the mountains (human churches) of Israel, which have been always waste;" *i. e.*, more or less destitute of the apostolic faith and power.

God sets the testimony of his anointed against the worldly churches, Gog, in return makes war upon them. But being dead to sin, and having a resurrected life, they are an invulnerable army—"they shall dwell safely all of them."—ver, 8.

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great *shaking in the land* of Israel."—18, 19.

When the sword of the Almighty is unsheathed against self-righteous orthodox sinners, there is soon war in the camp, and a general commotion in the heavens and the earth.

"And all the men that are upon the face of the earth, shall *shake at my presence*, (The Lord of Hosts is in the midst of the holiness conflict. Hallelujah!) and the mountains shall be thrown down, and the steep places shall fall, and every *wall shall fall* to the ground. And I will call for a sword against him (Gog) throughout all my mountains (in every Church), saith the Lord God: every man's sword shall be against *his brother*."—20, 21.

The two edged sword of definite testimony is now wielded in every Church, which has never

been the case in any of the past holiness reforms. In smiting Gog, every man smites his brother; hence it is evident that he dwells within the brotherhood of the Church. In his destruction, every partition wall is demolished. Amen! Let the battle rage, though the heavens and the earth be moved. Send down the fire, O Lord! send fire from heaven, and burn every gog-schism out of the Church. Yea, saith the Lord,

"I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord." "And I will turn thee back and leave but a sixth part of thee."—39: 2, 6.

Scarcely one out of six in the churches that are infested with the spirit of Gog, abide the Refiner's fire. Five-sixths "turn back," and "come against the land"—fight holiness.

"Behold, it is come, and it is done saith the Lord God; this is the day whereof I have spoken. and they that dwell in the cities of Israel shall go forth, and shall *set on fire* and *burn the weapons*, both the shields and the bucklers, the bows and the arrows, and the hand staves and the spears, and they shall burn them with fire seven years. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons."—39: 8—10.

The holy ones need not go to the open fields of sin and dark forests of the world to find fuel for the sin consuming flames: they find enough right in the Church. Their business shall be to "set on fire and burn up" the carnal and detestable weapons of sectarian warfare. The Spirit of

prophesy has nearly exhausted the catalogue of ancient implements of war to portray the bane of party strife. Thank the Lord we live in the dawn of a happier day, when these vile instruments of spiritual death, are being consumed by the baptismal fires.

“And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers, [because of the stench of his vile carcass] and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may *cleanse the land*. Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God. And they shall sever out men of *continual employment*, passing through the land, to bury with the passengers those that remain upon the face of the earth, to *cleanse it*.”—11—14.

The army that the Lord brought up from the valley of dry bones, shall bury in the grave of spiritual night all who will not pass through the fire and adore the God of holiness. The “seven months,” that are required to bury Gog and cleanse the Church, it is probable, is prophetic time—“a day for a year”—making 210 years; but whether the Wesleyan reformation, or the present more general movement be the point to reckon from, I am unable to say. The burning of the weapons and burying of Gog, is described as the cleansing of the land—the Church. Therefore it

is the special work of sanctification, and the heavens and the earth are now shaken by the tread of God's holy army, who are "severed out to continual employment, passing through the land to cleanse it."

The time is now come for the Church be gathered
Into the one Spirit of God.
Baptized by one Spirit into the one body,
Destroying the weapons of Gog;
They pass through the land in the name of the Lord,
To cleanse it from sin with the fire of God,
And vile sectism bury in Hamon-Magog.

CHAPTER XXV.

THE ONCE MORE SHAKING AND PURIFICATION OF THE CHURCH.—*Continued.*

PLEASE read over again Heb. 12: 25—29. “This word, yet once more signifieth the removing of those things that are shaken.” We have not yet presented a tithe of the Scriptures that treat on the above subject, and show its relation to the purification of the Church. Let us now begin with 1 Peter 4: 17, 18.

“For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved where shall the ungodly and the sinner appear?”

Here is a trying ordeal, a judgmental shaking of the Church, parallel with that described by Paul. It is the execution of Christ’s verdict of death to sin in the flesh. “The time is come.” Scripture thus introduced almost invariably refer to some previous prediction. In the prophecies

of Isaiah we find, what is doubtless the antecedent of Peter's words:

"I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin,
* * afterwards thou shalt be called the city of righteousness, the faithful city. Zion shall be *redeemed with judgment*, and her converts with righteousness."—Isa. 1: 25—27.

The judgment of Zion, the house of God, is her full redemption. It is the hand of the Almighty "purely purging away the dross and all the tin "from His Church, that it might be called the "city of righteousness." This experience is not for the sinner, nor is it confined to the aged and dying, but the "converts" in Zion, saith the Lord, shall be redeemed from sin, by the Spirit of judgment and the Spirit of burning." This purging is parallel with the removing of these things that are "shaken."

"In that day shall the branch of the Lord be beautiful and glorious, (*i. e.*, "sanctified and cleansed, a glorious Church."—Eph. 5: 26, 27), and the fruit of the earth shall be excellent and comely for those that are escaped of Israel, (have "escaped the corruption that is in the world"—inbred sin), and it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be *called holy*, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the *Spirit of judgment*, and by the Spirit of burning."—Isa. 4: 2—4.

This explains the words of Peter very clearly:

the judgment of the house of God is a Divine washing and purging. The Church, having passed through the Spirit of judgment and of burning, all that are left therein "*shall be called holy.*" Therefore, we understand the words of Peter as having reference to the sin-consuming flames of the Sanctifier, the baptism of the Holy Ghost which corresponds with the shaking of the Church, of which Paul speaks in Hebrews, for he concludes by saying, "Our God is a consuming fire."

If ever there was a time when Peter's words were pertinent, it is now. The hand of the Almighty is upon his church, and He will smite and humble it with His judgments; shake it with His voice from heaven, and consume it with the flames of His Spirit until every foul spirit is driven out, and all the "works of the devil" destroyed; that nothing may remain but the pure, unalloyed elements of the Divine "kingdom which can not be shaken."

Next let us turn to the prophet Joel. Here the heavenly fire burns and glows in every chapter. Beginning at chapter 1, verse 8, we read, "Lament like a virgin with sackcloth for the husband of her youth." If this alludes at all to the Jewish nation, it still has an indirect or typical reference to the Church; but it looks much as though it applied to the bride of Jesus, lamenting for the return and in-dwelling of her Husband through the fullness of the Spirit, as in

her youth—the glorious morn of her union with the Fairest One.

But now “The meat-offering and the drink-offering is cut off from the house of the Lord; the priests, the *Lord's ministers*, mourn. The field is wasted, the land mourneth, for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O, ye husbandmen; howl, O, ye wine dressers, for the wheat and for the barley; *
* * because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests, howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God.”—9—13.

What a striking picture of the Church, now desolate and unfruitful for the want of a real indwelling Christ, through the Comforter.

But there are some left that are not oblivious to the destitution of Zion, and what she should be in the Lord; and to them comes the word of the Lord, saying, “Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.”—ver. 14.

This to my mind is a clear prediction of holiness conventions and meetings, to pray for the return of the old pentecostal power. These supplications are accepted of God, and soon the heavens and the earth begin to be shaken: “Alas, for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.”—ver. 15.

The churches being mostly a collection of "wood, hay and stubble," "the day that cometh shall burn them up," and the builders "suffer loss," which much enrage them against those who "reveal by fire" the spuriousness of their work.--1 Cor. 3.

"The *seed is rotten under their clods*, the garners are laid desolate, the barns are broken down; for the corn is withered."—ver. 17. We believe the Holy Spirit drew in our mind a pictorial delineation of the meaning of this verse, which we will try to convey to the reader. Imagine three seeds deposited beneath the earth's surface. The first has sprouted, but in its upward growth it encounters hard clods and rocks, which cause the tender shoot to turn back into the earth, die and rot. The second germ springing up, also comes in contact with these impervious clods, but being strongly attracted by the light and heat of the sun, it forces a passage round one after another, and finally reaches the surface; but its vital energies being greatly exhausted, it grows up a dwarfed and sickly plant, and produces a small and blasted ear of corn. The third having these obstructions all removed, and instead thereof the soil much enriched, comes up fresh and vigorous, grows rapidly, and brings forth an abundant crop. The first of these represent the poor back-slider: the seed of regeneration rots beneath the hard clods of corrupt human nature. The second, the saint who perseveres in the way of well-doing, and

brings forth some fruit despite the hard and noxious clods of unsanctified nature. The third represents the new-born life, freed from all encumbrance, and yielding the rich and plenteous fruit of the Spirit through the blessing of entire sanctification.

All attempts to make a Church abound in fruits of holiness, without teaching it the distinct grace of purification, is like watering and cultivating a stock of corn and at the same time leaving it crushed beneath a heavy clod. Such is our unsanctified nature. Says Dr. Steele, "In my previous Christian experience of twenty-eight years, there always seemed to be a vacancy unfilled, a spot which the plow-share of the Gospel had not touched. My nature had not been thoroughly subsoiled and thrown up to the light and warmth of the Sun of Righteousness. * * * But the heavenly Tenant of my soul has changed all this. He has unlocked every apartment of my being, and filled and flooded them all with the light of His radiant presence. The vacuum has become a *plenum*. The spot before untouched has been reached, and all its flintiness has melted in the presence of that universal solvent,

"Love Divine all love excelling."

"What that void within was—what that untouched core of my being, whether it was selfishness, unbelief, original or inbred sin—I leave to the theologians to discuss. I aver that it was

something very uncomfortable. Praise the Lord Jesus, it is gone never to return. The Man of Calvary, the Son of God, now treads all the avenues of my soul, filling its emptiness, melting its hardness, and cleansing its impurity."

For the want of this thorough sub-soiling of the soul, "the corn is withered, how do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate."—ver. 18.

Next follows a scene which the Holy Ghost gave me in a vision of the night, on the 13th of March, 1878, when, as yet, I knew not that it was in the Bible.

"O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness."—1: 19, 20.

This terrible conflagration we saw in the City of Tiffin Oho. Glory to God! we were of the number that escaped, but not without the loss of our library. The flames reached to the top of the trees and every leaf and spear of grass in all the wilderness was burned brown. Here is the interpretation conveyed to our mind at the time, and confirmed by the prophet. The seed, or grace of regeneration having nearly perished neath the flinty clods of indwelling sin, the mass of the Church "refuse Him that speaketh from heaven," and the refiner's fire thus rejected, consumes all the pasture and waters of the wilderness—they forfeit all the

blessings of justification. But God is glorified in the removal of every thing that can not abide the shaking. The march of truth goes on. Calls for holiness meetings are repeated.

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land *tremble*: for the day of the Lord cometh, for it is nigh at hand: a day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains.”—2: 1, 2.

The Lord mustereth His host to the battle: “A great people, and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.”

There seems to be a reference here to the primitive power of the Church, and its restoration again after the elapse of the “years of many generations” of darkness. The expression, “like the morning spread upon the mountains,” seems to point directly to the present time, when the morning fogs of error’s night, are being driven away by the sound of the trumpet on God’s holy mountain.

Following the army thus called into the field, of action, the Prophet says:

“A fire devoureth before them, and behind them a flame burneth.”—ver. 3.

This is the same army spoken of by Ezekiel, that go forth to “set on fire and burn up the weapons” of sectarian strife. They pass through the land to bury gog and cleanse the land; they do not go single-handed, as in the wilderness, but

the whole army go out to storm the works of the Devil, even as it is this day. Hallelujah, to the Lamb! Holy fire consumes sin all along the line of their march, and "behind them a flame burneth." Yea, "and nothing shall escape them,"—They do not deal slightly with sin, but search it to the bottom of every heart.

"Like the noise of chariots on the top of the mountains, shall they leap: like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array."—2: 5.

No wonder the Churches so often fear and dread the coming of God's holy bands; yea "a fire burns before them," which, quite frequently closes all meeting houses, and every other place where the sects can defeat their access; it is because they know that they are but a collection of ecclesiastical stubble, that cannot abide the fire that accompanies the Lord's army of definite witnesses. Here we also see that the charge that, insisting upon the definite experience of entire sanctification, destroys the Churches is only true so far as they are composed of "wood, hay, and stubble."—fire never destroys "gold and silver."

"They shall run like mighty men; they shall climb the wall like men of war; (where God sends them they go, regardless of every wall of obstruction), and they shall march every one on his way, and they shall not break their ranks."—ver.7.

Here is the beautiful harmony of the Spirit's leading.

"Neither shall one thrust another." Glory to to God! there is no thrusting, biting and devouring of each other among the holy ones, as in the wilderness. I have several times heard the charge that these holiness bands are a "conglomeration of all sects," etc. Well here is a striking evidence of the Divinity of the whole movement. What but the power of God could join into such loving bonds of union, and harmonious labor for souls, elements from the various disintegrated and selfish parties of Israel. That these have been more or less deformed by various divergent creeds and conflicting interests, has been the work of error, and human tradition; but that they could be thus fraternized in the work of the Lord, exhibits the Divine power, the all-resolvent and utilizing virtues of holiness through the blood of Christ.

"And when they fall upon the sword they shall not be wounded."

Having a resurrected life, they shall live forever." "Their life is hid with Christ in God." Hallelujah to the Lamb! There are no risks to run in this holy war, for the King's soldiers all have "the powers of an endless life."

The earth shall quake before them; the heavens shall tremble."—ver. 10.

Here again, the "once more shaking" of the world and Church is identified with the mighty power that accompanies the sanctified army that

are rallied by the trumpet of God, on "His holy mountain."

"And the Lord, (the power that does the shaking,) shall utter His voice before the army: for His army is very great: for He is strong that executeth His word: (he who, regardless of men and Devils, proclaims the whole truth), for the day of the Lord is great and very terrible; and who can abide it?"—ver. 11.

This is the voice that "speaketh from heaven," that Paul exhorts his Hebrew brethren not to refuse.

Let no one refer this Scripture to the judgment day. Read Malachi 3: 1—3:

"Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire and like fuller's soap. And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and shall purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Here is a shaking time that precedes the day of Judgment: the trying crisis when Christ comes to refine and sanctify His Church: this comes whenever the anointed ones lift up the true light in any community. There Christ demands that every one that believes on Him, "shall be salted with fire." But many "refuse Him that speaketh," and abide not "the day of His coming."

Having compromised with indwelling Canaanites, or, in other words, being in sympathy with sin, "The day of the Lord" is, to them, great and terrible, and they are thereby driven into the army of Gog, and fight against the holy land.

"Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, behold, I will send you corn, and wine, and oil, (the precious products of Canaan), and ye shall be satisfied therewith: and I will remove far off from you the northerm army, (spoken of in Ezekiel,) and will drive him into a land barren and desolate, (a burned over wilderness, chapter 1,) with his face towards the east sea, and his hinder part toward the utmost sea and his stink shall come up, and his ill savor shall come up because, he hath done great things."—2: 18—20.

Here, again, is the fate of the gog forces that oppose the holy cause.

"The Lord, also, shall roar out of Zion, and utter His voice from Jerusalem, (the holy Church), and the *heavens and earth shall shake*."—3: 16.

A Church that has no voice to shake sinners and professors, no voice that "turns the world upside down," that makes not the wicked flee, the Devil howl and persecution rage, that Church, I say, may have "gods many," but has not the "true God" dwelling in her; for, following the above, the Prophet says:

"So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall *Jerusalem be holy*, and there shall no stranger pass through her any more."—ver. 17.

The Lord wants His Church so holy that no

stranger to God will pass through her, much less dwell and carry on business in her.

“And it shall come to pass in that day, (when the Church is thus filled with God and holiness), that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.”—ver 18.

Here are about the same words used by Amos, in describing the glory of the Church after brought into her own land, “the inheritance of the sanctified by faith.”—Amos 9: 11—15.

But let us follow Joel to the end. “But Judah”—Judah was a portion of Israel that was separated unto God, from the idolatry and corruption of the general body; and is here used as typical of the sanctified portion of God’s Spiritual Israel. The Lord says, by the Prophet Amos, that He will “plant them upon their land, and they shall no more be pulled up; and Joel says:

“But Judah shall dwell forever, (in her land—holiness) and Jerusalem, from generation to generation. For I will cleanse their blood that I have not cleansed, (in their regeneration): for the Lord dwelleth in Zion.”—3: 20, 21.

Glory be to the God of infinite grace! for this perfect and radical cure for sin. I once heard a discourse, in which the preacher labored to prove that it is impossible to have all sin removed from our moral system, for, said he, “sin is in our blood, and we cannot get rid of it as long as we live.”

How often, too, we hear brethren, and even preachers apologize for offenses, by saying that, their bad blood was stirred up, or that their Irish, German or English blood was roiled; thus making their sin an occasion for boasting of their nationality, instead of shame and repentance. Blessed be the name of the Lord, our Great Physician can cleanse and heal all such morbid blood; can thoroughly purge the leprosy of sin out of the very life of the soul. Is it not astonishing, that so many think they must suffer all their life, this noxious, irritating and deadly infection, when the blessed Bible, the high mountain trumpet, and hundreds of papers proclaim the joyful tidings of a perfect and speedy cure through the blood of the Redeemer? No physician was ever sustained by such innumerable testimonials. Why, the whole earth is filled with His praises, and yet thousands are dying from *impure blood*.

Our blessed Lord and Savior can so renovate our blood, that we will be neither Irish or German, "Jew or Greek," male or female; but all one in Christ Jesus—yea, more, He can and actually does extract from our blood all relation to the first Adam, so that Christ becomes all and in all. And on His holy mountain, we are always kept above the malaria of this corrupt world. Glory be to the uttermost Savior, that gives us perfect soundness of soul and body, "perfect holiness"—wholeness "of flesh and spirit."

But, beloved, sin is so diffused through our en-

ture system, so identified with our very life and being, that God must "once more shake" us by the power of His Spirit. Yea, He must destroy our very life, before He can "make an end of sin" in us. Jesus said to His disciples, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized, withal shall ye be baptized."—Mark 10: 39. Glory be to God! "It is a faithful saying: for if we be dead with Him, we shall also live with Him."

Let us now trace the heaven and earth shaking hosts of the Almighty in the Prophet Isaiah.

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—Isaiah 12: 6. Here is the power that does the shaking. A Church that has the Great and Holy One in her midst, always produces a commotion in the world.

Immediately following this, we have, "The burden of Babylon, which Isaiah the son of Amoz did see."—13: 1. Now what does the Lord propose to do for his captivated Church? Hear His orders: "Lift ye up a banner upon the high mountain." There is no danger, you see, of exalting holiness too highly: we cannot exaggerate its worth and importance, nor too strongly insist upon its real experience in all Christians. The Prophet continues, "Exalt the voice unto them"—testify boldly and constantly, "shake the hand that they may go into the gates of the nobles."—13: 2. I have seen God's little ones walk the

aisles of the house with their hands raised up, describing and emphasizing in graceful motions to the people, the appeals, warnings and invitations of the hymn that was being sung. This they did in the Spirit, not even knowing, at the time, that the Bible enjoined the same.

But who are required to do these things? Thus saith the Lord; "I have commanded my *sanctified ones*, I have also called my *mighty ones* for mine anger, even them that rejoice in my highness."—13: 3.

The sanctified soul rejoices only in the exaltation and glory of God: there is no principle left in the heart that seeks self aggrandizement. They even glory in being abased, if God is thereby honored. Glory to His name!

Now observe the effect of lifting high the banner of holiness:

"The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of Hosts mustereth the host of the battle."—ver. 4.

A commotion soon follows the definite testimony, and "lifting up of holy hands in the sanctuary" of the Lord: an army springs into existence; God, Himself, mustereth the host. Hallelujah!

Behold the harmony of the Prophets! Joel describes a mighty army springing up at the sound of the trumpet on God's holy mountain. Isaiah has the same army rallied by hoisting the

banner on the high mountain. Both the trumpet and banner evidently mean the preaching and exaltation of holiness.

"They come from a far country, from the end of heaven, (the remotest parts of the Church), even the Lord, and the weapons of His indignation, to destroy the whole land."—ver. 5.

It is wonderful, indeed, how the Lord sends His witnesses from one nation to another, even unto the ends of the earth, to lift up the ensign of full salvation. Yea, it is the Lord Himself in motion, and, "His going forth is from the end of heaven, and His circuit unto the ends of it," and the anointed are but the weapons of His indignation. Here, as in all the Prophets, and as it is said by all that "tremble at His coming," the army of the "sanctified" are a destroying fire, a devastating tornado.

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. * * * Behold the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate: and He will *destroy the sinners thereof out of it.*" —6—9.

The stubble, saith Joel, it consumes, but Isaiah lays aside all figures, and plainly tells us that this conflagration from the Almighty, sweeps, with a besom of destruction, all sinners from the land—out of the Church. If, therefore, the holiness movement lays waste some churches in its course, it is simply because they are composed, in

general, of sinners. This fact also proves that it is the very crisis we are here tracing in the Bible. It does not destroy true Christians nor Spiritual churches; but, saith the Lord, "I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."—ver, 11.

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will *shake the heavens, and the earth* shall be moved out of her place."—12, 13.

Hallelujah to the Lamb! when the triune God so fills a man that sinners are made to tremble, and dry bones shake, and all cry out, "away with him; it is not fit that he should live." God estimates him as more precious than gold.

Following the army of God's "sanctified" and "mighty ones," who rejoice in His highness, and march under the exalted banner of His holiness, we are again brought to the shaking of the heavens and the earth. Thus we see that the "once more" shaking is uniformly associated with the great holiness reform.

"And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee unto his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword."—14, 15.

Glory to God! the sword of the Almighty and Holy Ghost fire drives the Devil and all his children out of the Church: They give up their hyp-

ocritical profession and go to their own class; and every one that joins affinity with them shall fall by the two-edged sword. Sinners will no longer be able to buy a membership in the Church, and a spurious ticket to heaven with their worldly honor and coveted money.

“The pure testimony put forth in the Spirit
Cuts like a two edged sword;
And hypocrites now are most sorely tormented,
Because they're condemned by the Word.
The pure testimony discovers the dross,
While wicked professors make light of the cross,
And Babylon trembles for fear of her loss.”

CHAPTER XXVI.

THE SHAKING CRISIS CONTINUED. SEPARATION OF THE WHEAT AND CHAFF.

THE great war for the extermination of sin out of the heart, or sinners out of the Church is destined to sweep over all the nations of the earth.

"The isles saw it and feared; the ends of the earth, were afraid, drew near and came."—Isaiah 41: 5.

"But thou O Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant: I have chosen thee and not cast thee away."—41: 8, 9.

The seed of Abraham, and heirs of God's promises, we are plainly told are all that believe in Christ.—Gal. 3: 7, 29. There can be no doubt that such are referred to in this Scripture, because they are chosen into the Divine family from every

part of the inhabited earth. But what of Jacob—the Spiritual seed or Church?

“Thus saith the Lord: “Fear not, thou worm, Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.”—Isaiah 41: 14.

When sin and self are all destroyed there is barely enough left of Jacob to constitute a small worm. But being thus reduced to “naught” God has prepared the Church to exhibit His power, in shaking the heavens and the earth, and bringing “to naught the things that are”—the great things of the world.

“Behold, I will make thee a new threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirl wind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy one of Israel.” Isaiah 41: 15, 16.

The characteristic of God's Church here portrayed, is nearly lost sight of at present. People think it is the business of the Church to stand like a beggar at the door of the Devil's kingdom and politely coax his subjects over: saying much about the duty and advantage of belonging to Church, and little about their sin, and the duty of repentance; as though God were a dependent, and the Devil proprietor of the universe. Satan, having thus stolen the spikes out of the Church—her power of execution—he has distinguished himself in helping to run the empty machinery.

But He that sitteth in the heavens will arise and bring to naught his devices.

“The time is soon coming, by the Prophets foretold,
When Zion in purity the world shall behold;
When Jesus’ pure testimony will gain the day—
Denomination’s selfishness vanish away.”

Already the Lord has begun to make Jacob new again; a sharp instrument, re-set with the spikes of its primitive power, the “weapons of His indignation.”

A Church or ministry that is destitute of these teeth, will hurt no flesh, awake no persecution, thresh out no wheat, please the Devil and give no glory to God. But spikes are not the only essential to a first-class thresher. Anciently grain was threshed with flails or trodden out by cattle and horses. Then a great improvement was secured by the invention of what is called the “old open machine.” But oh, the heaps of chaff that piled up, and filled the entire floor: then came the dreadful task of cleaning up—of separating and removing the worthless heap.

Such have been the crafty open machines that have, for years imposed heaps of trash upon the Lord’s threshing floor. They have not “taken forth the precious from the vile.”—Jer. 15: 19.

“Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and the profane, neither have they showed difference between the clean and the unclean.”—Eze. 22: 26.

“Ye have wearied the Lord with your words,

when ye say, every one that doeth evil is good in the sight of the Lord, and He delighteth in them.”—Malachi 2: 17.

Is not this perfectly fulfilled at present, by preachers who invite sinners into their folds, without requiring a particle of saving grace: and who even flatter them that they are already pretty good, and need but to come and join the Church? And how many of their poor, deluded victims remain in the Church for years, and never hear the Gospel lines drawn straight enough to convict them of their unregenerated hearts. The policy of these teachers has been to “gather of all kinds,” but the next thing in order—to separate and “cast the bad away”—has been wholly omitted. But as the Lord liveth, He is going to clear away this ecclesiastical rubbish.

“His fan is in His hand, and He will thoroughly purge His threshing floor, and gather His wheat into the garner; but He will burn the chaff with unquenchable fire.”—Matt. 3: 12.

Who would accept, as a gift a few bushels of wheat, scattered through a great heap of chaff and dirt? and think you that God will accept the Church in her present condition? No, indeed, the gold must first be separated from the dross. The Bride must dissolve her unholy “friendship with the world,” in which she is guilty of spiritual “adultery” in the sight of God—Jas. 4: 4. She must put away all her rival gods, and

adorn herself in robes of spotless white, before "prepared as a bride for her husband." The Bible most assuredly teaches that God will separate all chaff from the wheat before He comes to garner home His Church. To accomplish this He is converting Jacob from an *open machine* to a *separator*.

"Thou shalt thresh the mountains, (the churches), and beat them small, (there has been a raging mania to enlarge the church, but it needs reduction, there is too much of it, such as it is: holiness beats it small), and thou shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirl-wind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."—Isaiah 41: 15, 16.

When the "rushing, mighty wind from heaven" strikes the gathered heaps of stubble and chaff, and begins to "scatter them," people think the Church is being ruined: but this fan is in the hand of the Lord Jesus, and it will not carry a grain of wheat off of His floor: and why fret about that which is not meet for the Master's use? "What is the chaff to the wheat, saith the Lord." Let the wind from heaven drive it, and the fire consume it, "and thou, (even in this scatterment), shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." For, behold the effect of setting this terrible machine against the mountains. "I will

open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."—ver. 18. The Divine wrath against sin is the Divine goodness to the soul: and the more severe and searching God's means for the purity of the Church, the more freely salvation flows to "the poor and needy." See ver. 17.

In the Prophet Micah, chapter four, and verses one and two, we have the mountain of the house of the Lord, (the Church,) established, and the law "going forth of Zion, and the word of the Lord from Jerusalem." In the tenth verse we have recorded the captivity, or "falling away" of the Church—"Thou shalt go even to Babylon." And, in order to restore her purity, the Lord commands the following severe measures in verse thirteen:

"Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt *beat in pieces* many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Threshing and separating, purging and consuming, is the order of God, in the day of the Refiner. Many think we must so temper the Gospel as to preserve peace in the Church, notwithstanding her sin and idols. But, "Suppose ye that I am come to give peace on earth, (peace with sin)? I tell ye nay: but division." So answers the Lord. His "fan is in His hand," and He would

rather blow the Church to atoms, and secure a little clean wheat by itself, than see it prosper in peace and multitudes, and under mortgage to Satan, and bearing his brand mark, *i. e.*, spots of sin. For this purpose, says Jesus, "I am come to send fire on earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straightened till it be accomplished?"—Luke 12: 49—51. Jesus intimates that the work of refining the Church with the Holy Ghost fire, could not begin until He Himself had passed through the ordeal of suffering and death.

"For behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and His sword will the Lord plead with all flesh: and the slain of the Lord will be many."—Isaiah 66: 15, 16.

Here is the fire, sword, and division that Christ came to send on earth. Its shaking and purifying power was first manifest on the day of Pentecost. This light makes Israel see her condition and cry out: "My leanness, my leanness, woe unto me!" "Wherefore glorify ye the Lord in fires, even the name of the Lord God of Israel in the isles of the sea." "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done."—Isaiah 24: 13—15. "And it shall come to pass, that he who fleeth from the noise of the fear shall

fall into the pit.”—ver. 18. There is no escape from the sweeping fire of holiness, but into the pit of sin; and all that can not “abide His coming” are “like chaff, which the wind driveth away.”

Then “There shall be an *handful of corn* in the earth upon the top of the mountains, the fruit thereof *shall shake like* Lebanon; and they of the City shall flourish like grass of the earth.”—Psa. 72: 16.

Here is the power of Jacob after separated from all chaff and dross.

But, no where in the Bible is the line more clearly drawn between the wheat and the chaff, the gold and the dross, than in our key note text to this entire subject. What shall remain after the “once more” shaking? Nothing but the Divine elements of the “kingdom which can not be moved,” and which Paul represents as “Righteousness, and peace, and joy in the Holy Ghost.” Rom. 14: 17. These only remain in the heart that has passed through the second crisis. Hallelujah! But what is thereby removed? Answer: All “things that are shaken” and that “are made.” By the first class, we understand everything that flinches and shakes before the searching light, and sin-exterminating Gospel of Christ: every vein of our nature, every motion of “flesh and Spirit,” every temper of the mind and habit in life that does not perfectly harmonize with the “righteousness of God revealed” in the Bible, will naturally shake beneath the voice of the Ho-

ly One; and must, therefore, be removed. The second class—all “things that are made”—denotes every thing that is not original: every phase of our moral being that is not implanted by the hand of God. Or, in other words, every thing adhering to us that was produced by Satan, sin, or the perversion of our moral being. As the Lord says, “Every plant that my Father has not planted, shall be rooted up.” This includes inbred sin. We have all along assumed the existence of this besetting foe. Yet we are aware that a very few deny the fact. But, we think David settles this matter in the fifty-first Psalm, where he declares that, as fallen creatures, our very being is “conceived” and “shapen in the mold of sin and iniquity.” Paul also avers that we are “*by nature*, the children of wrath.”—Eph. 2: 3; and that we are “cut out of the olive tree (Adamic root) which is *wild by nature*.”—Rom. 11: 24.

But why multiply texts? Observation must, necessarily teach everybody, that children are possessed with a perverse nature, long before the knowledge of right and wrong is developed. Justified Christians almost uniformly confess this same inward trouble. The remaining question is, can we get rid of it in this life? To decide this, we have but to ascertain whether it is original, or a result of the fall. That it formed no part of the likeness of God in the soul is very certain. It is, therefore, the “works of the devil,” and just what Christ “came to destroy.” It shakes,

flashes out and roils up when pierced by the sword of the Lord, and must, therefore, be removed from the soul.

But the words of Paul apply to the Church, as well as the individual. It is designed to assay and remove the dross of the whole body of Christ.

Before the great holiness reform had shed its benign influence upon the Christian world, and, to some extent, raised the Church out of the narrow rut of churchism, into a deeper and broader loyalty to God, and unselfish love for humanity, the idea of getting saved from "your church" would have been regarded as blasphemy. But, thanks to the Lord! a purer light and higher standard of truth now compel the trumpeters of God, all along the line of holiness, to insist on salvation from all "our churches." But it may be asked, what is it that we must be saved from in "our churches." Surely there must be some way to discriminate between that which is pernicious, and that which is of God. Now, I know of no corner from which to run off this line but the one that Paul points out: "other foundation can no man lay than that is laid," and "This word, yet once more, signifieth the removing of those things that are shaken, as of things that are made." God has founded one body—one church, fold, or kingdom. In it He has placed every element that is essential to its work, its prosperity, and its perpetuity. His wisdom has adapted it to all ages

of time, and conditions of men. Its faith was delivered to the saints once for all. Its principles and precepts are the last Testament, the final and immutable Will of the eternal God. This Divine organization is invested with such absolute symmetry and perfection, that to attempt the slightest modification of its Divine unity or polity, is wicked presumption in the sight of its Divine Founder, incurs the curses, and forfeits all the blessings of God's holy book. Now, since the work of entire sanctification is designed to elevate the Church to her normal and perfect condition in the sight of God, it must shake out, and purge away, every existing element that was not originally implanted by the hand of the Lord. This test, I think, is one in which all true Christians agree. Indeed, if we were to untie from this moorage, we would soon be driven to sea without compass or chart; we would virtually open the door for every tradition of Rome and invention of error.

Starting, then, from this corner stone of Divine truth, established at Jerusalem nearly nineteen hundred years ago, and with the Bible as our compass and field notes, let us run off a line,

1 Between the true and false spirits in the Church—let us “try the spirits, whether they be of God.” “Now if any man have not the Spirit of Christ, he is none of His.” But the party spirit, so prevalent in the churches, is not of Christ, hence must be removed, purged out of the

heart. A zeal that springs from anything but pure, unmixed love for God and humanity; a spirit that would even promote holiness, or the conversion of sinners, partly to build up "our church," is badly mixed, is soon shaken and cannot survive the Refiner's fire. It is only when the "eye is single, that the whole body is full of light,"—wholly sanctified.

A spirit which, out of deference to its own creed, wilfully disobeys the Divine Word, is not of God and cannot co-exist with a pure heart. All these secondary motives, these mixed and unclean spirits "shake" at the voice of the "mighty God," and are "removed" in the thorough work of sanctification.

2 The next thing I am compelled, in the fear of God, to speak of, as included in the catalogue of the Devils shaky works, the foul smut and chaff of error, is the evil of sectarianism. This is the most destructive bane that God has ever suffered the Devil to sow in His kingdom. It is the very mildew of hell, that spreads its blasting curse over nearly all the precious fruit of the Lord's vineyard. Here the words of Paul are an all-sweeping besom.

Of the enlightened christian's conscience inquires, whether it is right for the Church to be divided thus, into a plurality of sects or denominations, with their respective human creeds and party names. In the light of truth, we are compelled to answer, No. And for the simple reason

that these parties are not of Divine origin. *Christ is the source of all true union among His disciples, and all divisions between them and the world: while the Devil is the instigation of all divisions in the Church, and all union between it and the world.*

I quote the following from an editorial in the *Christian Harvester*.

1. "God has a church on earth. It is one and indivisible. It is made up of all, and singular—who are born of the Spirit.

2. Individual [local] churches, or congregations, are as scriptural as they are necessary.

3. There is *not one word in the Bible favorable to denominations or sects*. The only sect among Christians that is spoken of in terms—the Nicolaitan—is severely condemned. There are indications of sectish belief, against which John is supposed to labor in the first chapter of his Gospel, and Paul withstood in the Judaizing tendencies, even in a brother Apostle. *Denominations are directly or indirectly the result of sin*, remaining in the great body of professors. *Thorough and wide-spread holiness would soon destroy denominations.*

4. But the evangelical denominations of to-day, contain the mass of true Christians, with a multitude of mere professors. Because of differences, sects cannot yet be abolished; and an effort at abolition would result in a new one. Therefore,

sects are a present necessity, until holiness more generally prevails.

5. The possessor of perfect love of necessity overleaps denominations in spirit, and so regards all the sanctified as perfectly his brethren."

We are personally acquainted with the editor of the *Harvester*, and believe him a holy man of God. We admire the frankness with which he acknowledges that, "There is not one word in the Bible favorable to denominations or sects," and that "Denominations are directly or indirectly the result of sin remaining in the great body of professors."

Such must be the honest verdict of every intelligent, God fearing man.

It is no pleasant thing, we know, to look upon and admit this monster evil, this fell destroyer of the purity, love and power of the Lord's Zion. Says Wm. Starr, "My heart has groaned as, pen in hand, I have looked at this subject, arranged my thoughts to present them to you." But for the love of truth I am constrained to differ with the position that sects are a present necessity. They originated from sin in the Church; and shall we admit that the fruit of sin is a necessity under any circumstances? "Shall we do evil that good may come? God forbid," Where the cause—sin in the Church—is removed by full salvation, should not its effects also disappear? But it is thought that "because of differences sects cannot yet be abolished." We might say, with equal pro-

priety, because of sects differences cannot be removed. They co-exist and mutually support each other. These divergent views, and party shibboleths, may have had their root in carnality, but they are stereotyped and perpetuated by sectarian parties, and their man-made creeds. Therefore we have no more right to palliate the sin of sects because of differences, than to excuse the latter because of the former. One of the great evils of sectarian divisions is, they prevent the return of the Church to the "faith once delivered to the saints;" and shall we let the baneful tree stand until it ceases to bear its legitimate fruit?

Again, it is thought that "sects are a necessity until holiness more generally prevails." "Thorough and wide-spread holiness would soon destroy denominations." Sects and holiness are antagonistic to each other. This truth is clearly implied in the above remarks. The fire of true holiness burns up all the fences that Satan has placed between the saints. And shall we defeat this its real mission, by not lifting up the sword of the Lord against sects, and attempt to abolish the evil, until holiness prevails more extensively? That is the same as saying that, we should make no attack upon *unholiness* until holiness gains a certain degree of ascendancy. Yea, it provides that we should "give place to the Devil" in the Church, to destroy holiness, until the Church becomes more holy. These are no trifling words. It is a solemn fact that adhearence in different de-

nominations is the Devil's wedge, whereby the unity of the Spirit, so perfectly procured in the grace of perfect love, is again destroyed. Party names, party creeds, and party spirits, almost of necessity go together; and the natural return of this spirit, because of membership in a fragmentary Church, takes more souls off of God's altar, than every thing else together.

Let sects alone until holiness prevails! What a device of the enemy. How can we expect to bring forth permanent fruits unto holiness, if we allow the plow-share of God's truth to slip over this fallow ground of sin? Sects are the Devil's "high places" in the land, the groves of his own planting, and gods that he has set up to corrupt Israel, and "provoke God." How many of the kings Jehovah complains of, because they did not, like Josiah, "purge Judah and Jerusalem from the high places and the groves,"—2 Chron. 34: 3. Beware that we partake not of their sins. Of Judah it is said that "He did that which was right in the sight of the Lord, save that the high places were not removed," "and the Lord smote the King (Judah) so that he was a leper until the day of his death."—2 Kings 15: 3—5.

Says W. H. Starr, a conscientious Presbyterian minister, after quoting 1 Cor. 1: 10—13, in his *Discourses on Sectarianism*: "It would seem as if no man could read these words of the great Apostle, without vividly seeing that party divisions among the people of Christ were, in his view, a

most astounding evil. "Is Christ divided," he says, that ye who are all His, and who have been "baptized by one Spirit, into one body," even "the body of Christ," should be *sundered* one from the other *by party names*?"—1 Cor, 10: 13—27.

"And he adjures them in the most solemn manner, he beseeches them by an appeal the most sacred that words could utter, even by the name of Christ, as it were for His sake, and for His bleeding cause—to forsake these pernicious ways, and to be perfectly joined together in the same mind." Hear what this author thinks of promoting holiness over these "high places," or sect walls. "The divisions of the Christian Church, as they now exist, are a prominent cause of the low state of piety among believers; the *greatest single obstacle*, which now exists, to the spread and triumph of our religion in the world." "The moment you *separate the Church of Christ into distinct divisions*, you *set up the idol* of party. Success or adversity will no longer affect the mind simply as they touch the cause of Christ, but they will be felt, also, as affecting "*our side*," or "*our Church*." "It is not Christ and His cause to which their whole thoughts and desires are now turned; the *idol of party* has now been set up, and it claims—and receives part of their regard. The man, I think, is almost more than human, that can wholly avoid this influence, at least, after he has been long identified with any

particular branch of the Church." "It is an influence which is all the time at work. The idol has been set up to divide the heart from the blessed Savior and His holy service; and its influence is as ceaseless as the existence of the cause. And this party feeling is, as we have seen, *very wickedness*, being a form of selfishness, the *essence of all sin*; so that sinful desire is blended continually in the heart with its love to Christ, and polluting the worship which it offers Him."

This is an honest and faithful description of this monster evil. The party feeling is very sin. Yea, says this God-fearing man, "It casts a millstone round the neck of those who are struggling upwards to the *image of their Redeemer*. It mingles poison with the streams of salvation that flow to the soul through the Church, and casts a blight upon its budding fruit."

Again, "Sectarianism is the greatest foe to the exhibition of love which God has ever suffered Satan to beget. It hinders brotherly love among Christians, and regard for the souls of men. It is vain for brethren in Christ to talk about the duty of loving one another, and to try to *feel* love for one another, while they refuse to act as love dictates, [by separating into parties]. Their actions will control their hearts, as men's acts always do in the end. The fences which they set up between them in fact will become fences in *feeling*. And that is now even so, every Christian knows." "The divisions of

Christ's people beget and stimulate continually that opposite spirit of rivalry and contention which is the spirit of the world." "Yes, I charge all this mischief, the existence of which you all know, upon the sectarian divisions of the people of Christ; and let him deny it who can. It is in fact their legitimate fruit."

The division of the Church into parties not only destroys the power and holiness thereof, but is the greatest impediment to the conversion of the world to God. Again, we will hear Bro. W. H. Starr, and the blessed Redeemer Himself. "Would that the Church of Christ might pause long enough from its sectarian strife, to hear the voice of its Redeemer and Lord, pleading with God in prayer, on that sorrowful night, ere the traitor came—"Holy Father, keep through thine own name, those whom Thou hast given me, *that they may be one* as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; *that they all* may be one; as Thou, Father, art in me and I in them, that they also may be *one in us; that the world may believe that Thou hast sent me.*" The prayers of Christ were not offered for a light matter, least of all that memorable petition which the pen of inspiration has recorded for the Church in all ages to wonder and weep over, the prayer of its dying Lord. The desirableness of that *visible union* of His people for which Christ prayed as the means of impressing His truth on the world,

and the evils of those divisions against which the Apostle so earnestly exhorts, need to be better understood by the Church." "May God grant you a disposition to look the evil fairly in the face."

O, the thousands of souls, that are being lost to all eternity through the selfish, wicked and carnal spirit of our churchism! God is dishonored, yea, robbed of the purchase of His Son's death, and infidelity stalks abroad; the result of a divided house.

It is said, that "the possessor of perfect love, of necessity overleaps denominations in spirit." Does not this prove that they are in the way of the Spirit of Christ? And shall we compel the Lord to drag His children together over these cursed walls, only to have them rise up again, and grieve away the Holy Spirit?

If it be true that "thorough holiness destroys denominations," then it follows that where they yet exist, this genuine degree of holiness has not been attained by the people. But I have not quoted correctly: it is "thorough and wide-spread holiness." Ah! here is the sticking point—a condition put in by the enemy of souls, it implies the following: "Though entire sanctification removes all sectarianism out of my heart, I will still adhere to my sect until people generally abandon their schismatic parties and creeds." The Devil is perfectly easy over these principles. Now, if this evil is to be done away by popular sentiment,

then it is not through holiness; but if by the latter it does not depend upon any foreign influence. The condition of the Church in one state does not rob the Word and Spirit of God, of their virtue in another. The power of holiness to destroy denominations in one community does not depend, in the least, upon another. Judah can burn down his groves, and destroy his idols, whether Samaria and Ephraim do or not. Therefore, we repeat, that in every neighborhood, city and village, where the professed followers of Christ are divided into a plurality of sects, they have not yet become thoroughly sanctified to God.

Can it be said of professors of holiness that they have "one heart" and "one mind," while some have a mind to be Presbyterian, others Baptists, others United Brethren, and others have a mind to adhere to the several different sects of Methodism? Have they "one heart and one way," when they rise from the solemn altar, in the holiness meeting, and go, each one in his own way, to the synagogue of *his own sect*?

Now I must confess, that I cannot see the necessity of this, unless it be to please the Devil, break the unity of the Spirit and grieve away the heavenly Dove, bring to naught the divided house of the Lord and destroy the work of holiness as fast as it can be built up; to this end alone it is necessary.

But let us come still closer home. I would lay

the responsibility of this enormous evil just where God places it, and all other sin. We will not be judged by sects, states, nor even by neighborhoods and towns, but "every *one* shall give an account of *himself* to God."

A revival of holiness in a community is the result of personal consecration and faith; and its relapse will be in proportion to the number of individuals that remove the sacrifice from the sanctifying altar. There is no such thing as thorough holiness, except as wrought by the Sanctifier in individual hearts; and if, as has been said, and as I verily believe, thorough and wide spread holiness destroys denominations — burns up sectarian distinctions — it must do it in your heart, as an individual. And if this work is done, the fruits must exhibit the fact; you will be "saved by the precious blood of Christ from all vain conversation, received by tradition from your fathers;" such as "your church," "our church," "our preacher opened the doors of the church," "what branch of the church do you belong to?" "you ought to join some branch," "and if there be any other thing that is contrary to sound doctrine" — that grew out of a "perversion of the right ways of the Lord," and the "Gospel of Christ."—Acts 13: 10, and Gal. 1: 7. If the bitter root of sectism is entirely destroyed out of your heart, you will ignore all sectional lines and party fences, the dreadful curse, of which Bro. Starr has so honestly pointed out. If you are a true, intelligent Bible Christian, a holy,

God fearing man, you must cast off every human yoke, withdraw fellowship from, and renounce every schismatic and humanly constituted party in the professed body of Christ. Instead of belonging to "some branch," you will simply belong to Christ, and be a branch yourself in Him, the "true vine." Instead of remaining identified with any sect,—*i. e.*, cut-off party, "directly or indirectly the results of sin"—you will claim membership in, and fellowship with the "one and indivisible Church, that God has on earth, and which is made up of all, and singular who are born of the Spirit." On this broad and divinely established platform, and here only, can you stand clear of the sin of sectarianism and the blood of immortal souls that perish through its pernicious influence. Are you strictly loyal to God, while you persist in adhering to a sect, notwithstanding He says "there should be no schism—sects—in the body." 1 Cor. 12: 25.

I am not advocating the no-church theory, that we hear of in the west, but the one holy Church of the Bible, not bound together by rigid articles of faith, but perfectly united in love, under the primitive glory of the Sanctifier, "continuing steadfastly in the Apostle's doctrine and fellowship," and taking captive the world for Jesus.

But it is thought, that we should not fight against sects, nor attempt to abolish the evil at present, lest we thereby form another sect. This is, virtually saying, we should "go on sinning, lest a worse thing come upon us."

An attempt, to rally Israel under any of the many party-names and creeds, might indeed result in a new sect. But this is not what we contend for. Nay, but let us rather burn to ashes these high places of Israel's corruption and returning to Jerusalem, let us build upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." Let us abandon the nonsense of ecclesiastical succession: cease to inflate our pride and vanity by parading the good, and long since departed, who innocently wore our party badges; the piety of our fathers will not atone for the worldliness of the Church at present. Let us also quit flourishing our church creeds as though their excellency were an essential supplement to the wisdom of inspiration. Let us, we pray you, in the name of Jesus Christ, for the sake of our holy and Divine religion, and a world that is lost in sin, O let us put away these childish things, and return to Jerusalem, not to form a new sect, but as the "servants of the God of Heaven, and earth, let us build the house *that was builded these many years ago*, which a great King of Israel (Jesus Christ) builded and set up." Ezra 5: 11.

Many say we need more union of hearts, but think a visible organic union unnecessary; but, remember, that it was a visible union that Jesus prayed for, such as the world could see and be thereby convinced and saved. We quote once more from W. H. Starr, of Elgin, Ill.

"They will say to me: Cannot we have union

of feeling without external union? (That is: with external dis-union.) I answer, No! You cannot, except in rare instances, and in an imperfect degree. It is vain, to be beating off the leaves of the tree, while you continually nourish its roots. And sectarianism is the "root of bitterness," whose acrid and legitimate fruit of divided hearts, and jealousy, and strife, doth continually grieve away the Spirit of our God and Saviour, and leave our churches in a comparative poverty of grace and growth, that methinks must make the very heavens groan with sorrow, as they look down upon our dying world.

"Up, Up! My brother, my sister in Christ, inquire of the Lord, concerning this thing. Why slumber ye here, while Satan has entered the fold of Christ, a wolf in sheep's clothing, and is rending the flock?

"O, cry to God, that He will direct you and all the children of His grace, till the Church of His holy Son shall be purified and saved. Alas! it is now '*a house divided against itself*.'

"O, pray that the Lord would unite and build it up in the truth; and that He would show you *your* duty in the matter. *The wants of the world require a holy and united Church.*"

From what has been said, and the uniform teaching of the Bible, the following facts are very evident:

1. The division of the Church into sects is

one of Satan's most effectual, if not the very greatest means of destroying human souls.

2. Its enormous sin must be answered for by individual adherents to, and supporters of sects.

3. The only remedy for this dreadful plague, is thorough sanctification, and this is only wrought by a personal, individual contact with the blood of Christ through faith.

4. The union required by the Word of God is both a spiritual and visible union.

5. The divisions of the Church are caused by elements that are foreign to it, as o Divinely constituted body, by deposits of the enemy, which exist in the hearts and practices of individual members, involving their responsibility and requiring their personal purgation.

These facts make *your duty* plain. What you and I want, dear reader, is "thorough and wide-spread holiness" in our individual souls to destroy denominationalism there. Holiness, ever so thorough and wide-spread around you, will not cleanse your heart: neither can the sin of division in the hearts and lives of others, attach to you, unless you drink in their spirit, and also become a partisan. You need not waste time in planning general union movements, or praying the Lord to restore the unity of His Church, until you go down under the blood and have every bone of contention and cause of division purged out of your own heart: then you may do something to influence others to do the same.

You are praying and longing for the happy time when God's children shall all be one, but are you willing that the "once more" shaking shall have its designed effect in *your own case*? Do you, indeed, suffer the Holy Ghost fire to consume out of your own life, heart, religion and conversation, all the shaky chaff and stubble the Devil has made to divide the Children of God? Do you, indeed, withdraw from and ignore all Churches—so called—but the one Christ purchased "*with His own blood*" and founded nearly nineteen hundred years ago, and to which the "*Lord added*" you by regeneration?"—Acts 2: 47. Do you discard every Church title but that "which the mouth of the Lord hath named"—Isa. 61: 2, even the name of the Father in which Christ and the Apostles kept the Church?—John 17: 6, 11, 12; Acts 20: 28; 1 Cor. 1: 2; Gal. 1: 13, and 1 Tim. 3: 15. Do you honor the Divine head of the Church by rejecting every creed but the one that "is given by inspiration of God:" every door that is opened and shut by men, and every Spirit but the Sanctifier and every motive but the love of God and humanity? If you, by the grace of God, die to all these prime causes of sectism, and their concomitant sins, then, and not until then, will the Lord have "thoroughly purged" so much of "His threshing floor" as you will have to answer for in the day of judgment. Where this is not accomplished, the grace of God is frustrated; holiness is not permitted to reach the Bible standard of

thoroughness, nor spread its healing virtue to every part of the soul.

Pray not for union if unwilling to part
With the idols that dwell within your own heart.
If you would see the millennium begin
First cleanse your own heart from all sectism and
sin.

It may look foolish to many thus to blow the trumpet of the Lord around the high and massy walls of sectarian glory and selfishness, but the power of God with the faith and shouts of the "holy people" will surely bring them down.

Though the heaps of sectarian chaff have reached the magnitude of mountains, God has some wheat scattered through them, and He will have it separated for His garner. Therefore, He says to Jacob, "Fear not * * * thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirl-wind shall scatter them."

The pure elements of God's Church possess a wonderful inherent attraction and cohesion; but the Devil neutralizes the Divine cement by mixing in his chaffy and sloughy trash, thereby effecting divisions; therefore, the Lord restores union by "removing these things that are shaken, as of things that are made" by the enemy, thus removing discord and schism. Glory to God! Little Jacob has barely commenced threshing,

and separating. Soon we will see clouds of chaff driven by the "mighty rushing wind from heaven."

"But Oh! what storms of persecution will rage,
For the cause of old Babylon too many engage."

Says Bro. I. Reed, in his paper, *The Highway*. "The great holiness movement is shaking harder than ever. It is to be a real moral earthquake yet. We have nothing to fear in that direction. We have allied ourselves to the Power that does the shaking, and feel a kind of holy joy at the falling walls, reeling Babels and ecclesiastical fortifications that can't stand the grand holiness shock. In anticipation we enjoy the grand smash up of things semi-religious—this half and half, linsey woolsey type of Good God-Dear Mammon, kind of fashionable moral froth, too often called 'religion'—that is coming some of these days. It is coming. We hear the tread of a mighty army."

Amen. Let the conflict come. God will have a pure Church—He will shake the chaffy works of the Devil out of His kingdom, though all hell be moved in rage; though Gog and Magog surround the camp of the saints on the breadth of the whole earth.

"A battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecution,
Will come to close battle ere long.
Then gird on your armor, ye saints of the Lord,

And He will direct by His living Word,
The pure testimony will cut like a sword."

Dear reader, I am aware that in these chapters I have written things that will be unwelcome to many: truths that will assail and stir up many prejudices, but in doing so I have determined to cast from me the fear of man, and clear my conscience in the sight of God.

It is, indeed, my honest conviction that the great holiness reform can not go forward with the sweeping power and permanent triumph that God designs it should, until the Gospel be so preached, and consecration become so thorough, that the blood of Christ may reach, and wash away every vestige of denominational distinction, and "*perfect into one*"—yea, *one* indeed and in truth—all the sanctified.

I am aware that this will elicit storms of persecution, but in the name of the Lord it must come. God will be glorified in the escape of his holy children from all human enclosures into the "one," and identical "fold" of Jesus Christ. Oh! let us be honest before God in this matter.

"It will then be discovered who for Jesus will be,
And who are in Babylon the saints then will see;
The time of division then will *fully be known*,
Between the pure kingdom and defiled Babylon."

CHAPTER XXVII.

TWO DEGREES OF DIVINE LIGHT IN THE SOUL. —LAMP LIGHT AND PERFECT DAY.

PERHAPS no figure is more frequently used in the Bible to represent pure Divine religion, than that of light. To the heart that is filled with the heavenly illumination, this idea is very precious. Glory to God for light—pure spiritual light in the soul. Such is the religion of the Bible, it is opposite to darkness in every respect. It is God Himself, shining into hearts where sin had spread darkness and death, to restore unto them “the light of life.” Our blessed Savior is declared “to be the light of the world.” “A light to lighten the Gentiles and the glory of His people, Israel.”

If, therefore, as we have seen, the Bible teaches two phases of Christian experience, we might reasonably expect them to be represented by this prominent figure, by two degrees of spiritual illumination. Some may object to this, and say,

that light emanating from God cannot possess degrees of brilliancy: that it must all be perfect. I answer this by pointing to the creation of light at the beginning of the world, where we have a perfect representation of the impartation of light in the new creation, or redemption of man.

"And God said, let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light day, and the darkness He called night."—Gen. 1: 3—5.

So the Lord speaks light into the believing sinner's heart—"turns him from darkness to light and from the power of Satan unto God." But after he receives "the knowledge of salvation by the remission of sins," the pure light received from the Lord, is more or less obscured by corrupt human nature: when all goes well there seems to be sunshine, but under provocations and trials the sediment of inbred sin roil up as clouds in our spiritual sky. There is, therefore, in this state a mingling of the two opposites of light and darkness.

But the Almighty speaks the second time, "dividing the light from the darkness"—removing by the blood of the cross all moral cloudiness from the soul—that "ye who were *sometimes darkness*," may be all, and forever "light in the Lord."

who will say that natural light did not shine brighter after the Creator separated the darkness from it? and why not a second and more perfect

illumination of the soul, through the incoming Sanctifier? Paul, himself, draws the analogy between the creation of light in the world, and spiritual light in the soul.

2 Cor. 4: 6: For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—Compare 2 Cor. 3: 18.

These steps, "out of darkness into His marvelous light," are clearly shown by the two applications of the Savior's hand in giving sight to the blind man.—Mark 8: 23—25. The more we study the precious Word of the Lord, the more we are convinced that the miracles of Jesus were designed to teach and illustrate the plan of salvation; the occasion of each one of them finds an exact counterpart in the condition of sinners: they are deaf, blind, lame, sick, leprous, starving, bowed down, possessed with the Devil, and dead in sin; from all of which they find deliverance in the "Mighty to Save." There is no doubt in our mind that the Lord's manner of opening the eyes of the blind man, was expressly to teach the two-fold feature of His salvation. What else could it be for? "And He took the blind man by the hand and led him out of the town;"—it is the merciful hand of Jesus that leads the sinner out of the city of Destruction. "And when He had spit on his eyes;"—the Lord's way is always offensive to the flesh, the "carnal mind." "And put His

hands upon him, He asked him if he saw aught." In every distinct touch of saving grace we receive from the hand of the Lord, He immediately requires us to tell our experience, or testify to what He has done for us. "And he looked up and said, I-see men as trees walking." A wonderful experience indeed, to one, who, a moment since, could not even behold the light, and who, probably never saw before in his life. Such is the new and radical change of the new birth. In the rapturous joy of the new experience, all consciousness of further want disappears. If the happy man had never enjoyed the blessing of perfect vision, he would not know but what he saw as well as anybody; but he would, ere long discover the need of better vision. So the joyful convert has no conception of the salvation yet reserved in Christ Jesus for him until the future develops a deeper want in the heart. There were two defects in this man's vision; first it seemed to magnify the stature of men. What a striking representation of the convert's trouble—the man-fearing spirit. The shaking element of inbred sin—a spirit of fear and trembling—makes men seem like giants. Second it lacked the power of clear discrimination: men were simply seen as moving objects, and not their distinguishing features. This well represents young converts, who have not "their senses exercised to discern both good and evil." They are very susceptible to misplacing confidence.

But "He put His hands *again* upon his eyes, and made him look up; and he was restored, and saw *every man clearly*."

When the soul receives the Savior's second touch, the film of inbred sin is removed, and the eyes of our understanding are fully opened. For "He that is spiritual, (hath received the personal Comforter), discerneth all things, yet he, himself, is discerned of no man."—1 Cor. 2: 15.—margin.

The Savior, in His sermon on the mount, seems to compare perfect vision with the complete indwelling of God who is light. "The light of the body is the eye: if therefore thine eye is single the whole body shall be full of light."—Matt. 6: 22.

The following comment by A. Clark, I think very good: "The light of the body is the eye." That is, the eye is to the body what the sun is to the universe in the day-time, or a lamp or a candle to a house after night. "If thine eye be single"—*aplous,—simple, uncompounded, i. e.,* so perfect in its structure as to see objects *distinctly and clearly*, and not confusedly, or in different places to what they are, as is often the case in certain disorders of the eye; one object appearing two or more—or else in a different situation, and of a different color to what it really is. This state of the eye is termed, ver. 23, *poneros*—evil, *i. e., diseased or defective*. An *evil eye* was a phrase in use among the ancient Jews, to denote an *envious, covetous*

man or disposition. Our blessed Lord however, extends and sublimates this meaning, and uses the *sound eye* as a metaphor, to point out that simplicity of intention, and *purity of affection* with which men should pursue the supreme good. We can not draw more than one straight line between two invisible points. We aim at happiness, it is found only in one thing, the *invisible* and *eternal* God. If the *line*, or *simple intention* be drawn straight to Him, and the soul walk by it with *purity of affection* the whole man shall be "*light in the Lord*," the rays of that excellent glory shall *irradiate* the mind, and through the whole spirit shall the Divine nature be diffused." How forcibly the uttermost salvation of Christ Jesus is taught in those words of His. The whole body filled with light—no particle of darkness or impurity remaining: the eye single—the entire life governed by one motive, the glory of God, and actuated by the single impulse of Divine love. It is the new commandment glory, "which thing is true in Him and in you, because the darkness is past, and the true light shineth;" the Lord has removed the darkness from the light, producing perfect day in the soul.

Saint John also holds up this true light as a higher attainment for the Sons of God, and identifies it with purification from "all sin" and all unrighteousness."—1 John 1: 7—9.

We will cite but one text more:

2 Peter 1: 19: We have also a more sure word

of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

The sure word of prophecy—or inspired truth—is here represented as a light that shines in a dark place, which light these new-born babes were to heed until the blood of Christ removed the shades of sin, and ushered in the brightness of His rising.”

But, what is the dark place where the lamp of truth shines? Answer: Unsanctified hearts of believers. The word here rendered dark, according to the Greek English Concordance, does not occur but this single instance in the New Testament. It is rendered directly from the Greek, in the Emphatic Diaglott—“*filthy*.” Jas. McKnight’s Notes—“*nasty place*.” “A lamp shining in a dark, obscure, and gloomy place.”—*Doddridge*. Does not this correspond with the carnal babes in Christ, spoken of by Paul, who were commanded to cleanse themselves from all filthiness of the flesh and spirit? The whole tenor of the Bible teaches that in the first state of grace, the living word, reigns and shines in an impure heart—a roily and cloudy nature.

That this lamp-light denotes the primary grace of God in the heart, is very evident from the fact that it was to be succeeded by the “day dawn and day star arising in their hearts:” how could this new experience in the heart remove the former

darkness if that were not where it dwelt. God had said, "Let there be light" in these hearts; and there was light. And God separated the darkness of inbred sin from the light He had created in the soul, that the whole being might be lit up with the Glory of His presence.

Whatever may be true of the lamp-light state, it is certain, 1, that the persons addressed were Christians—"had obtained like precious faith with us (the Apostle Peter) through the righteousness of God, and our Savior Jesus Christ."—(2 Peter 1:1.) 2. A new and sudden experience of perfect day was yet to dawn in their hearts.

Some, it is true, have applied this revelation of Christ to His second advent, but the language rather describes a personal experience in the heart—a revelation of Christ, in the inner man. What is the rising of the day-star in the heart, but the incoming of Christ, the "true light," who calls Himself "the bright and morning star."—Rev. 22: 16, and has promised to take up His abode in the temples of His grace?

The exposition we have here given is sustained by the best of scholars, some of whom were not associated with the special holiness cause, as the following from Dr. Steele will show: "No passage in the Scriptures more strikingly describes the writer's Christian experience, first of painful doubt, and then of cloudless assurance: first a spasmodic clinging of the intellect to the external evidences of miracle and prophecy, and then

the sunrise—Christ manifested, the day-star in the heart. There are, in this verse, four verbs in the present tense, *have, do, take, shineth*, representing the alternation of light and darkness in early Christian experience. The lamp feebly glimmers in a gloomy, or, literally *dirty* place, giving just light enough to reveal impurities, but not fire enough to consume them. In this twilight state doubts harrass the soul and there is an intense wishing and watching for the day-dawn and rising sun. To the patient waiter there is at last a tropical sunrise. The darkness flees, the filthy place is cleansed.

“But how is this shown in the Greek text? Note the two aorist verbs, *dawn* and *arise*; “put an end,” says Alford, “to the state indicated by the present participles above.” What this day-star is, Grotius, DeWette, and Huther best explain, who think that some state in the readers themselves, is pointed at, which is to supervene upon a less perfect state. Says Huther: “The writer distinguishes between *two degrees of Christian life*: in the first, faith rests upon outward evidences: in the second, on inward revelations of the Spirit; in the first, each detail is believed separately as such; in the second, each is recognized as a necessary part of the whole. And hence, being in the former is naturally called a walking in a dismal, dirty place, in the light of a lamp or candle, while the being in the latter is walking in the light of day.

"Alford adds: "This latter we believe to be nearly the true account." Let us see what is taught here: 1) Two states of spiritual life, symbolized by lamp-light and sun-light. 2) The aorist tense marks a sharply defined emergency from the first to the second, by the glorious King of day arising in the heart. This, we believe, to be a correct exegesis of the highly figurative and beautiful text. It accords with the experience of all who have entered into the definite experience of perfect love."

While these authors concur in teaching two phases of Christian experience, it appears to me they have drawn too heavy shades on their picture of lamp-light grace. A good lamp will fill most of a room with light; will enable a person to carry on work within the compass of its rays, nearly as well as by day-light. So, also the grace of sonship is a real light in the heart: it need not, and should not be faint and flickering, nor spasmodic. It is a great mistake, that in this initial state the soul is supported chiefly by an intellectual clinging to the external evidence of miracles and prophecy. Some things can be seen, and comprehended, near the glowing lamp, just as perfectly as by the sun-light. So, in the light of justification, the soul knows the Divinity of the Bible, the pardon of sins and adoption into the family of God, by positive experience, by actual inward consciousness.

The chief difference consists in the very limited area of lamp-light. Our consciousness of optical

power, beyond the extent of light for its use, naturally begets a desire to enlarge our view of surrounding objects; but in every direction a wall of darkness intercepts our vision. This is precisely the converts experience. While he can say "One thing I know, whereas I was blind, now I see," many things lay concealed in the depths of his soul, beyond the dark walls of inbred corruption: neither can he "see afar off" in the mysteries of redeeming grace. But when the morning appears, "when the Comforter, which is the Holy Ghost, is come," He fills His temple with light; He shines to the perfect day, throughout all the kingdom of God's grace, revealing to the eye of faith, all things that our heavenly Father hath "prepared for them that love Him."—1 Cor. 2: 9, 10.

Dear brother or sister, if you know when you passed from darkness to light, let me ask you, if you also know, when you was "changed from glory to glory," from lamp-light to day-dawn. If you know of no such an event in your past life, let this be the glorious day of its dawning in your soul.

O, stay not in the twilight of salvation, the mere vestibule of the kingdom of light. Set your whole heart to seek the "excellent glory." "Wait for it, as they that watch for the morning." Wait and watch, and pray, until "unto you the sun of Righteousness shall arise, with healing in His wings."

As the glorious sun disperses
Gloomy shades of night away,
So the fullness of the Spirit
Turns our lamp-light into day.

Sun of Heaven! shine forever,
In this happy soul of mine;
I will walk beneath thy beaming;
Lost in all thy love Divine.



CHAPTER XXVIII.

TWO DEGREES OF CHRISTIAN FAITH TAUGHT IN THE NEW TESTAMENT.

FAITH is the most important means of union with the Divine being. And as our oneness with God is in proportion to our conformity to His nature, our faith will, in general, correspond with the degree of holiness we possess; and as holiness exists before it is made perfect, faith naturally appears in two corresponding forms also. Through the sanctification of our nature, we are changed to the higher form of faith. Accordingly, we read of some, who "had cast off their first faith.—1 Tim. 5: 12.

Not by advancing to the higher plain of perfect trust, but these had gone back and incurred condemnation; but, as we have observed in reference to "first love," the same will apply here; "first faith" implies a second faith, a succession of degrees in faith.

The second, or perfected faith, Paul identifies with "the righteousness of God," "for therein (in

the Gospel) is the righteousness of God revealed from (*ek* from or out of) faith to (*eis* literally into) faith.”—Rom. 1: 17. To attain unto the righteousness of God, involves a cleansing from “all unrighteousness,” hence entire sanctification and elevation to a perfect trust, are co-taneous events, the former is the adaptation and the latter the means of the hidden life of perfect union with God.

This higher phase of faith, or unstaggering trust in the Lord, is also identified with the “more excellent” degree of charity, or “love made perfect.” It is that form of charity, that “beareth all things, *believeth all things*.”—1 Cor. 13: 7.

We also find it represented by, and used interchangeably with unblamable holiness in the heart and stablishing grace. St. Paul earnestly besought the Lord, that he might be permitted to visit the Thessalonians, and “perfect that which was lacking in their faith;” then he continues his prayer, that the “Lord Jesus Christ, direct our way unto you, and the Lord make you to increase and abound in love, one toward another, * * * to the end, He may stablish your hearts unblamable in holiness before God.”—1 Thes. 3: 10. 13.

This cloudless assurance is set forth as a state to be diligently sought by all Christians: “But we earnestly desire each one of you to show the same diligence for the FULL COMPLETION of the hope to the end.” Heb. 6: 11.—Diaglott. The Bible Union, and other versions, render it, “dili-

gence for the full assurance of hope." It was, therefore, regarded by the Apostles as of urgent necessity.

The Apostle clearly teaches the Hebrew Christians, that faith, must be raised to, and exercised in its higher degree, in entering into the state of perfect holiness. After assuring them, that we have "boldness to enter into the holiest, by the blood of Jesus, by a new and living way," he extends the invitation to them, saying, "let us draw near with a true heart in *full assurance of faith*." Heb. 10: 19. 22.

Paul says to the Thessalonians, "Your faith groweth exceedingly." James also speaks of faith made perfect by works: this doubtless refers to the development of faith by its exercise. But besides the growth of faith, there is a marked change from one degree, and condition of faith to another, produced by the power of "Him that sanctifieth." Wherefore, says the Apostle,

"Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the *author and finisher* of our faith."—Heb. 12: 1. 2.

It is in laying off the "close girding," or inbred sin, by the purgation of the Holy Ghost, that the soul is instantly raised to the joyful mount, of full and constant assurance.

Does not the above distinguish between two

conditions of faith, distinctively wrought by the Lord Jesus?

Once more, we find the higher phase of Christian experience set forth as a rest of faith, the eternal sabbath of the soul. "For we, that have believed, do enter into rest."—Heb. 4: 2.

Thus we have seen, that perfect righteousness, perfect holiness, perfect purity, perfect love, and perfect rest of soul, are all co-existent with perfected faith. The reason for this is very obvious: faith leads into God; but sin separates the soul from God, hence, it is only when all sin is removed, that faith can merge the soul into the bosom of Deity, and give it sweet and abiding rest in the Everlasting Arms. As the cohesive power of cement is weakened by mingled clay, so faith is unable to give the soul perfect union with, and constant rest in God, while the dross of inbred sin remains. As perfect faith naturally exists with the above enumerated qualities, so they naturally result from a finished faith; for such a faith will not move upon a lower plain, than full Gospel privilege. Hence, they are all concomitant features of the second work of Divine grace in the soul.

"While clinging to Jesus with unyielding hold,
How sweetly I dwell in His heavenly fold,
Our union is perfect, all foes we defy;
We cling to each other, my Jesus and I.

"The storms may be fearful and Satan assail;
True kindness and love may everywhere fail.
In union immortal, continued on high,
We'll cling to each other, my Jesus and I."



CHAPTER XXIX.

TWO IMPARTATIONS OF LIFE IN THE GOSPEL.

SIN has involved the race of mankind in spiritual death. We are plainly told, that, "By one man sin entered into the world, and death by sin; so death passed upon all men."—Rom. 5: 12. "To be carnally minded is death." "With God is the fountain of life," but, saith the Lord, "Your iniquities have separated between you and your God."

But through Christ, our union is again restored, and spiritual life regained. "I am," saith He, "the way, the truth and the *life*." "I am the bread of *life*." "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.—John 11: 25, 26.

It is in the new birth, that the Lord breathes again, the breath of life into the soul.

"Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into con-

demnation; but is passed from death unto life." John 5: 24.

"And you hath He quickened who were dead in trespasses and sins." "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together."—Eph. 2: 1, 5, 6.

These texts plainly teach, that the soul is brought to life, when saved from "condemnation," from "trespasses and sins." But Christ is more than the author and giver of life. He is life *itself*.

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5: 11, 12.

"We have seen that spiritual life is received in justification, but here we find it identified with Christ Himself, yet He only enters the soul fully, by the Comforter, which is received after regeneration. This involves the apparent contradiction, that we have life before receiving Him who is our life. But the Lord solves the difficulty in these words; "I am come that they *might have life*, and that they might have it *more abundantly*."—John 10: 10.

Here we learn, that the Lord speaks life into the believing soul, "dead in trespasses and in sins," and subsequently fills and floods the soul, body and spirit with more abundant life; which latter experience, the natural inference is, relates to the

incoming Comforter, the full baptism of the "*Spirit of life in Christ Jesus.*"

There is no incongruity in speaking of a larger measure of life conferred, where life already exists. Do we not often see branches of trees that possess life in a very faint degree, as compared with others that are fresh with vigor, and laden with fruit? Now, if that, which prevented the supply of sap, could be entirely removed, would there not soon be an increased flow of life to that branch? So life enters the soul, as we are engrafted into the true vine; but when the Father purges out the acrimonious and obstructing canker of inbred sin, the full life of Jesus naturally flows into, and permeates every part of the branch, enabling it to bring forth "more abundant fruit."

When the "body of death," that remains, and wars in unsanctified babes in Christ, is fully destroyed and cast out, is there not room for a more abundant influx of Divine life? When, by a personal experience, Christ is made unto us sanctification, He also becomes the complete *life* of the soul. As the Scriptures distinguish between, "peace with God," and "the peace of God," so we, are first made alive unto God, through Christ Jesus; second, receive the "life of God;" "as God hath said, I will dwell in them and walk in them." —2 Cor. 6: 16. The Apostle Paul presents the foregoing as promises, by which his "dearly beloved" brethren were to "cleanse themselves from all filthiness of the flesh and spirit," and thus

“perfect holiness in the fear of God.” As natural life is commensurate with physical health, so holiness—complete *wholeness*, or *soundness* of the soul—is necessary to the enjoyment of perfect spiritual life.

This higher Christian experience, of the true God-life in the soul, is the identical glory that comes upon the Church through Jesus Christ, and the holy reign of the *Paraklete*—the representative of the God-head; for thus saith the Lord: “The glory which thou gavest me I have given them that they may be one, even as we are one: *I in them*, and thou in me, that they may be made perfect in one.”—John 17: 22, 23. Hence, for the Ephesians, who had already been quickened from the dead, Paul prayed, “That Christ may dwell in your hearts by faith,” *i. e.*, that Christ may exclude from the heart, every other spring of action, and become Himself the only, and all pervading life of the soul. Yea, he adds, “That ye might be filled with all the fullness of God.” O, who would not part with his own life, for the hidden and eternal life of the invisible God? Notwithstanding the “great things,” the Apostle to the Gentiles was called to suffer, in consequence of this Divine union, he gloried alone in its crucifixion. “I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*.” He accepted the death of self, that he “might live unto God.”—Gal. 2: 19, 20. Here is the secret of a life that tells for good, a life

that teams with rich fruitage of praises and hallelujahs to God, and sends forth perennial streams of life and gladness to lost and perishing humanity. It is not good resolutions, or self-culture, or mortifying discipline, or natural genius, or acquired learning, but the more abundant, and all constraining life of Jesus, manifest in the soul, that "turns many to righteousness," and lights up this dark world with the glory of God, and songs of salvation. Neither is this Divine, and world-moving life conferred by an arbitrary act of God's providence; nay, "This honor have all the saints." But, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Ah! here is the condition from which the flesh shrinks. At these sayings of the Son of God, many go away sorrowful and forever abide alone, frozen up in the frigid zone of self. O, may the infinite love of Jesus constrain my dear readers to "fall into the ground and die," that ye may "bring forth much fruit," for "herein is my Father glorified." Jesus never can enter, and become the life-pulse of a soul, until self gives up the ghost and sinks into the earth, as the above scripture teaches. For it has not, as some think, an exclusive reference to Christ, because He immediately adds, "He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."—John 12: 24, 25.

There must not only be a perfect renunciation

and crucifixion of self, but also an all appropriating faith in Christ. Yea, "except ye eat the flesh of the Son of man, and drink His blood,"—except ye receive the sacrifice of the spotless Lamb of God, to the full extent of its saving virtues—ye cannot have this wonder-working life of God in you.

It is only in the abundant outpouring of the Holy Spirit, that we can taste and fully drink in the "powers of an endless life."

Dear brother, has the day of Pentecost fully come to your soul? If not, may you go at once to the upper room, and tarry there, until you are "filled with the Spirit" and "more abundant life" of our Lord and Savior, Jesus Christ.

My soul is only longing
For the hidden life of God:
And its crystal stream is flowing,
From the precious living Word.
Life, a river, more abundant,
All proceeding from the throne;
Hallelujah! it is Jesus;
And His life is all my own.

CHAPTER XXX.

WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—A HIGHER GRACE TAUGHT IN REVELATIONS.

“**F**OR, whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.”—1 John 5: 4. “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”—Rev. 12: 11.

These texts show, that we must first be born of God; and second overcome the world, which blessed triumph is through faith, by the blood of the Lamb, and by the word of our testimony; with these must be joined a perfect consecration to God, which includes the very life — “they loved not their lives unto the death.”

I think all will agree with the assertion, that no man has fully overcome the world, while any of its fallen turbid nature remains in his moral constitution. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the

pride of life, is not of the Father, but is of the world.—1 John 2: 16.

Hence, until the flesh is fully destroyed — the old man entirely put to death — by the sanctifying power of the Holy Spirit, perfect triumph is an object of pursuit, instead of a present realization. Nearly all find their peace often ruffled, their advancement much embarrassed, and an indwelling and often prevailing tendency to bend to the “course of this world,” so long as they are beset with inherited evil; this foe, in their nature, they must continually battle down, or lose their justification. Therefore, it is not true in fact, that such have overcome the world. But in every way we may view it, this world-overcoming power is just what the one hundred and twenty disciples received on the day of Pentecost, and every soul, that is born of God, may now experience in the same refining fire.

The object of this all victorious grace, as pointed out by John, indicates a moral change, an adjustment of our nature to the law of the Lord. “And His commandments are not grievous, for, (because, Diaglott and Doddridge) whatsoever is born of God overcometh the world.” This implies that until the child of God overcomes the world, the Divine precepts are somewhat grievous, or difficult; this fact we have shown in the chapter on “the yoke made easy.” The higher grace of full assurance is often urged as necessary, to a com-

plete conformity to the will of God.—2 Timothy 2: 21.—Heb. 13: 20, 21.

We have, in Revelations, a chain of texts, that in our mind — and we think, we have the mind of the Spirit on the same — paint the beauty and glory of this triumphant grace.

“He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.”—Rev. 2: 7.

Christ is evidently the tree of life: “Whosoever eateth my flesh and drinketh my blood, hath eternal life,” “shall live forever.”—John 6: 51, 54. The “flaming sword” that God placed at the entrance of the garden of Eden “to keep the way of the tree of life,” was graciously removed when “He who is our life, was manifest,” when the Son of God “brought life and immortality to light through the Gospel.”

This tree is in the midst of the Paradise of God, indicative of the fact, that “where sin abounded — as the result of Adam’s transgression — “grace did much more abound,” through Christ Jesus. As Adam bore the image of God, before he forfeited paradise, so we are “renewed in knowledge after the image of Him, that created us.”—Col. 3: 10.

In Divine likeness, or moral purity, at least, we are, in this life, permitted to return into the very “midst of the paradise of God,” from which our first parents fell. This is the “more abundant”

gift of life, promised by the Savior, not to sinners, but as the "Spirit saith, to the churches."

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death."—Rev. 2: 11.

Should we have missed the real meaning of this text, the ideas we here advance, are, nevertheless consonant with the Word. The first death is the crucifixion of the "old man," or "body of sin," the second may apply to natural death or the final punishment of the wicked, or both taken together. It is a fact, that a soul, that is entirely sanctified, shall never be hurt by either of these, the first is changed into a blissful departure, to be more fully with the Lord: the second shall never be seen. "The sting of death is sin," but in the act of overcoming faith, the soul sinks beneath the "blood of Jesus Christ, God's Son, which cleanseth us from all sin." "Being then made free from sin," "Christ hath abolished death," for "it is a faithful saying, that if we be dead with Him, we shall also live with Him."

"He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."—Rev. 2: 17.

The hidden manna denotes the blessed food in store for the soul, within the holiest. It is only tasted by those that are dead, indeed to sin and self, and have attained the "life that is hid

with Christ in God." The white stone, and new name, denote the new experience of perfect purity. It corresponds with the hidden life, which no man knoweth saving he in whose breast the invisible God has taken up His permanent abode, and set up His heavenly reign of love. Glory to the God of all grace, for this secret millennium in the soul.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 2: 26—29.

As we pass over these texts bear in mind that this triumph over the world, is the full assurance of faith, and must be preceded by the new birth: hence, it is the second grace.

"And keepeth my works." This, probably refers to good works enjoined by Christ, in which the saved should walk, but it may denote the retaining of the works that Jesus had wrought in the fully saved, *i. e.*, regeneration and entire sanctification. Again, it seems quite natural to apply it to this promise: "Verily, verily, I say unto you, he that believeth, the works that I do, shall he do also, and greater works than these shall he do because I go unto my Father"—John 14: 12—that is if I go away I will send the Comforter which will enable you to do the works that I have done

and even greater. "And I will give him the morning Star," that is He gives Himself, for, saith He, "I am the bright and morning Star." Rev. 22: 16. The perfect triumph, and full assurance of faith apprehends Christ, as the "fulness of the blessing of the Gospel," as the more abundant life, the complete sanctification, and only guiding star of the soul. To these living temples of the Holy Ghost, the King Eternal gives power over the nations! This fact is abundantly recorded in history: the kingdoms of the earth have trembled at the presence of the Jehovah of Hosts. The Church that goes forth in her primitive purity and power is God Himself in motion. This power has shaken whole empires and nations in the person of St. Paul, Thomas Kempis, Madame Guyon, Arch Bishop Fenelon, Whitefield, Luther, Wesley, Knox and others.

"And he shall rule them with a rod of iron." Holiness is not that flexible, effeminate and hurt-nobody spirit that some think it is. It is radical anti sin, a terror and destruction to all the works of the Devil. Christ is both the "*Lamb* of God" and the "*Lion* of the tribe of Judah," and He being the real embodiment of holiness in the soul, suffers wrong with the silent resignation of a lamb, but sallies forth upon the workers of iniquity with the terror of a lion. Yea, he breaks forth as a storm of Divine wrath upsetting the tables, and breaking to shivers the "vessels of dishonor" that corrupt the temple of His glory.

Therefore, he that is not a lion in the defense of truth and denunciation of sin, as well as a lamb to suffer for Christ's sake, is a false representative of Christ. Hear again what the Spirit saith unto the churches.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3: 5.

Here the Divine order in dispensing the gifts of saving grace is so clearly defined, that a "way-faring man, though a fool, shall not err therein." First have the name recorded in the church book in heaven—be born of God. Second, overcome the world, which is through faith, the cleansing blood, and testimony, or the "profession of our faith;" and in the second change the soul puts on the pure "white raiment," "the righteousness of God," given to the saints.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3: 12.

Here the glorious gift of full salvation is offered "to the churches," in figures that relate to establishing power. Paul says, "Ye are God's building," "Ye are the temple of God." Peter says, "Ye also as lively stones, are built up a spiritual house." To be made a "pillar in the temple

of God," is simply to be mighty through God in his Church, "sanctified and meet for the Master's use," so that he can safely rest on him the great concerns of his holy edifice. Paul tells us that, "James, Cephas and John seemed to be pillars."—Gal. 2: 9. Because they were filled with faith and the holy Ghost, they were the chief upholders of the "House of God, which is the church of the living God."

"And he shall go no more out," *i. e.*, his "heart is fixed," "stablished unblamable in holiness." We are made pillars by being "made perfect, stablished, strengthened, settled."—1 Peter 5: 10. "Now he that stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. 1: 21, 22. Thus we see the full triumph of faith is a comparatively fixed state, wherein the soul, like a mighty column, stands erect in the temple of God, and is able to cry out in every storm of life, "None of these things move me."

"And I will write upon him the name of my God," seal him forever with the Holy Ghost unto God.

"And I will write upon him my new name."—This corresponds with the white stone and new name. It doubtless denotes the new relation to, and appropriations of Christ, in the higher grace; before He was loved as our pardoning Saviour in

Heaven, now He is adored as our ever present and in-dwelling life and sanctification.

Next we come to the "Church of the Laodiceans."—Rev. 3 : 14-20.

They had, to some extent, yielded to the flesh that wars against the spirit. "So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." The churches of to-day are mostly composed of *cold professors*, dead formalists; but the Laodiceans still gave signs of life, they were not yet *cold*, but not having been "salted by fire," they were only lukewarm, hence not fit for the Master's use. Though they had laid the foundation for repentance, they were yet among the number "whom the Lord loveth and chastiseth, and scourgeth as sons, that they might be partakers of His holiness."—Heb. 12 : 6-10.

"As many as I love, I rebuke and chastise : be zealous, therefore, and repent."—Rev. 3 : 19.

Unconscious of the fact that they had well nigh lost their first love, they, like many with whom we now meet, thought themselves prospering quite well. But the Lord said to them, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, . . . and anoint thine eyes with the salve, that thou mayest see."—Verse 18.

"Buy gold"—that is sell all that thou hast and buy the "riches of glory in Christ Jesus," the im-

perishable "treasure" of God's kingdom. *Agora-sai*—buy, is in the aorist tense, hence an instantaneous and once for all appropriation. "White raiment" is the same blessing under another figure—it denotes a clear heart—perfect holiness.

"Anoint thine eyes," etc.; as their condition was said to be neither cold nor hot, under this figure they would be neither blind nor fully blessed with sight; hence they needed the second application, the glorious illuminations of the Holy Spirit, "that the eyes of their understanding might be fully opened to see every man clearly," and that with the pure in heart they might see God.

In order that this Church might clearly understand what was embraced in these great promises, He that spake from the midst of the golden candlesticks, said unto them :

"Behold, I stand at the door, and knock : If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Verse 20.

Here was a pentecost offered to the Laodiceans; The Great Refiner, in whom all fullness dwelt, stood ready to enter their hearts, accomplish all that had been set forth by the foregoing figures, and entertain their souls with the everlasting feast of love. Having now gone through the seven churches of Asia, reproving them for their shortcomings, and offering them the glorious gift of full salvation, under various sublime figures, and upon the condition of a mighty and

world-overcoming faith, and then summing up the whole in the gift, and indwelling of Himself, the Lord now directs their attention forward to the future glory of His kingdom. Once more the Spirit saith to the churches, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Rev. 3: 21. Following this promise we have scenes about the throne in heaven.

We have now traced the inheritance of sanctification from the everlasting covenant, recorded in Genesis to the end of Revelations on the Isle of Patmos, and we find the oracles of God declare with wonderful harmony, that entire sanctification, perfect holiness, freedom from all sin—including inbred unrighteousness—perfect purity, perfect love, the baptism of fire, and the indwelling and perfect fellowship of the Three-one God, through the Omnipotent Spirit are all embraced in each other, and constitute a glorious experience, uniformly and exclusively promised to the regenerate children of God. From one end of the Bible to the other it is "what the Spirit saith unto the churches."

And if you want more witnesses
We have some just at hand,
Who lately have experienced
The glory of this land.

It comes in copious showers down,
Our souls can scarce contain,
It fills our ransomed powers now,
And yet we drink again.

Thousands have believed these "exceeding great and precious promises," and the result has been a realization of the same, in a personal experience; for it is a characteristic of a genuine and well-grounded faith, that it results in positive knowledge, as Jesus said, "If any man shall do His will, he shall know of the doctrine." Acting upon a proposed truth is the proper and infallible means of testing it. In the promises of Revelation, as well as in anything else, truth practically believed becomes truth demonstrated, while the infidel "believes a lie" and gropes on in the fog of mere suppositions.

When Columbus believed that there was another continent on this globe, his faith led to action, and that to knowledge. Fulton believed that water could be navigated by steam, and his faith developed the knowledge of that fact. Professor Morse's faith in the possibility of communicating intelligence by electro-magnetism led to the knowledge of that fact. So the penitent sinner believes the promises of Divine pardon, and the immediate result is the "*knowledge* of salvation by the remission of sin." So, also, the child of God believes, with his whole heart, the many promises of perfect salvation from inbred evil, and believing, he is made every whit whole—"pure even as He is pure."

As Christ said to His disciples, who had already followed Him in the regeneration, "If ye

continue in my word, then *are* ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.”—John 8 : 31. 32.

When the Christian realizes complete deliverance, the truth that was before believed, becomes instantly truth demonstrated, or *positively known* by conscious experience.

Therefore the “second grace,” the “fullness of God” in the soul, is not a matter of mere probability, because thousands have entered into the blessed repose, and are actually dwelling in the land. To dispute this experience were as if some one would contend that Christopher Columbus was a fool and fanatic for believing that there is a western continent in this world. Would not every man that ever saw this great country set such a man down for a lunatic? Especially would he not appear silly to all who actually live on American soil? Just imagine such an anomaly as this, you that boldly profess your unbelief in the higher Christian grace, and you have before your mind a perfect counterpart to your own folly. What! admit that there is an American continent, even all the inhabitants of the earth who never saw it, and yet deny the Canaan of perfect love, where thousands have lived before America was discovered, and thousands “inherit the blessing” and are “eating the good of the land” to-day?—Shame on such ego-will incredulity. Why the King of Beulahland is the “Blessed and only Potentate, the King of Kings, and Lord of Lords,”

and "Of the increase of His government and peace there is no end." The history of this great empire of love is crowded with the most brilliant triumphs that have ever been recorded, its location and all its boundary lines are clearly mapped out in the infallible geography, given by its Founder. Its inhabitants, especially they that dwell in the interior of the commonwealth, are noted as being able, singly to chase a thousand aliens, and two put ten thousand to flight. The precious fruits of this holy land fill all the spiritual depots of this wide world. And yet, with all this, some strange cases of chronic unbelief, because they have not seen it with their own eyes, and experienced it in their own hearts, arrogantly deny the existence of this inner, and hidden universe of Divine love and glory.

"What think ye, who say in pride,
"We take the Bible for our guide;"
And yet, with selfish boastfulness
Oppose the cause of holiness.

"No more delay, to seek this grace,
For heaven is a holy place;
You cannot stand before your God,
Unless you're washed in Jesus' blood.

"Come then; lay every weight aside,
And plunge beneath the crimson tide;
Now prove Him, and He will show
The wonders of His love to you."

CHAPTER XXXI.

A NEW PARABLE.—THE WILD OLIVE ROOT, OR REPLY TO THE CRY OF HOBBY.

THERE dwelt in a certain town two men, and to each of them there had been conveyed by a clear will, and handed down through a long line of ancestors, a small but very precious life lot and dwelling house. But soon after they had conscious possession of the same, there began to spring up from their inherited soil something which seemed to sting their tender feet, and plant thorns in their happy hours: quite frequently it made their innocent and lovely faces look fierce and scowly, and changed their sweet voices to frightful shrieks. Sometimes these attacks of frenzy were so sudden and violent that they would cast them down, and cause them to scream and wallow in the dirt, and sometimes they would become quite stiff while the fit lasted.

This evil tree grew with their growth and became more and more troublesome. It spread its branches over their abodes, and shut out the

sweet and healthful light of the sun from both door and windows. Its wiry tendrils forced their way through every crevice of the house and coiled like serpents upon the walls. Its fruit was poison, its thorns dangerous and its leaves corrupting. Its spreading roots and prolific sprouts threatened to choke out every useful plant.

Accordingly these good neighbors communed together freely, of their common misfortune.—They heartily wished that the trees might be destroyed, but as they were large and very tough, and their branches legion, they could not see how to remove them. Moreover, as the years passed on, strange though it be, they acquired an appetite for the fruit. True, when they first partook, it caused intense suffering, but being always surrounded by it, it being also pleasant to look upon, they continued to tamper with it until the treacherous habit had firmly fastened its hold upon them (James 1 : 15.), hence they were loth to part with the trees. But as their sottish life passed on they were often deeply convicted, and most sorely pained with the fact that their desire for the fruit was abnormal and brutish, that it blasted their financial interests, corrupted their morals, benumbed their intellects and destroyed the peace and happiness of their families, that it bred discontent, filled the system with disease, and hastened to a wretched death and gloomy future.—Proverbs 13 : 15. Job 9 : 4. Psalms 9 : 17. What troubled the conscience of these men most

of all, they saw their poor, innocent children following their pernicious example and eating also of the deadly fruit.—John 8 : 41. 44. These things brought sorrow and deep conviction upon their souls.

The real origin, the depth and great magnitude of the root that bore this tree, *lay buried out of their sight*, but for the outward manifestations of its fruits, and their eating thereof, to the hurt of their souls and others, they were themselves to blame, and being now awakened to see these things they were in very great trouble and convictions by reason thereof, yea, they could scarcely think of anything else by day and by night. The evil for which they were *personally responsible* entirely eclipsed the evil they had *innocently inherited*.

Having at last applied to the proper help, they were happily permitted to see the trees cut down to the very ground, their branches and fruit all destroyed. Then were they very happy, all the trouble that had born so heavily upon their hearts was removed. The pure sweet rays of light now shone directly into the house. Their companions seemed dearer than ever before, and their children much sweeter. They met together daily to congratulate each other for the new and happy change. They also talked of their folly in living so long beneath the gloomy shades, and indulging so much in the poison fruit of the old Adam tree.—Rom. 8: 13. Then would their

heart leap for joy and their tears of gratitude flow for the better life they had found. They both remarked that their present lot reminded them of their childhood innocense, before the tree of death had sprang up and brought forth its fruit.—Matt. 18: 3. The same kind hand that removed the trees with all their fruit, planted in their lots new seeds.—Matt. 13: 18—22; 1 John 3: 9, which immediately germinated and decked all their walks with fair and lovely flowers of peace, and filled their lots with delicious and healthful fruit.

But ere long a slight gloom mingled with the sunshine of those hearts. An occasional uprising of the old root was manifest among the good plants, at which they were no little pained and surprised, for they had supposed that it was clean gone forever. They had no more hankering for its fruits, yea, they dreaded its slightest appearance and hastened to suppress every sprout. They break their minds to each other, and find in each the same experience. They now begin to dig down and examine the trouble, when behold, they find the same root that bear the tree of their former sin, and all the evil fruit of their past life. They found, however, that it was quite an old root, and was much stunned by the recent change in their lots. They also observed that the roots of the new plants were much more vigorous, and had by far the ascendancy in the soil. So they cheered their hearts and applied themselves dili-

gently to the culture of the good plants, hoping that the *sarka* root would soon die out altogether. But, alas, it would not die; its noxious shoots even increased, and while they gave the more earnest heed to keep them down in one part of the lot they grew the more in another; and with all their watching and labor, at certain seasons these shoots would come near to bearing their deadly fruit.—James 1: 15. Thus they found trouble, and lived in much fear that the plague of their past life would again get the mastery. Their thrift was also much hindered, they “could not do the things that they would,” because of the time required to prevent a recurrence of the wild olive fruit.—Rom. 11: 17.

Finally they began to inquire if there was not some more effectual way to dispose of the besetting evil than mere cultivation. Whereupon their neighbors about all said there was no deliverance to be obtained, that the lot had fallen to them thus, and thus they must live in it all their days. But as they pondered these things in their minds, a voice said unto them, “Heed not those counsels, perfect deliverance will yet come, the benevolent Father who has bestowed upon you such a good heritage has surely not decreed this evil upon it.” Then they bethought themselves to search the will of their kind and venerable Parent to see if this encumbrance was included in the original devise. Whereupon they soon found that everything that came from His hands

was "very good" and that their lots were originally bequeathed free from every annoyance. Then they dilligently searched the records to find, if possible, the source of the great nuisance. And, behold, thus they found it written, that the malignant root appeared in the soil as the natural conception of a grievous act of disobedience committed by their ancestors, to whom the heritage was first entrusted, and from them it has been transmitted to the lot of all their descendants.—Rom. 5 : 12. 19.

Then they greatly feared and trembled. But as they looked farther on, they found that their merciful and allwise Father had made a second will (2 Cor. 3 : 6-11. Heb. 8 : 6-13.), which, because of its wonderful and condescending offers of amnesty, and its outgushing of the Father's love and good will, is called THE GLAD TIDINGS, of great joy to all men. Now they plainly read in this last Will and Testament that every "root of bitterness," yea, "every plant that my Father has not planted shall be rooted up." Then were they glad when they saw that He, by whose good pleasure they held their lot, willed that it should be pure from every encumbrance as when first bequeathed, even as the "garden of the Lord." Yea, so intent was the will for the purity of every lot that it contained this solemn warning, to wit, that every one who neglects or refuses to have the cursed plague destroyed, by so doing forfeits all the good of his lot.

Now it remained for them to learn the way by which the pestiferous thing could be gotten rid of: they digged deeper and deeper, if possible to find the end of it, but they were only pained and humbled by new discoveries of its magnitude and offensiveness.

At last Anti Hobby, for such was the name of one of the men, when he saw how *deep down* he must go before the trouble could be taken out, became discouraged and gave it up. Now when Mr. Legality and Mr. Incredulity, who had all along made much sport of the endeavors of these two men, heard of this, they came at once to congratulate Mr. Anti Hobby for what they deemed his wise conclusion. They also assured him that the old stump and its pernicious roots could never be extracted, and that it was all waste time to attempt it. Likewise Mr. Fight Holiness came a great ways to see him and admonish him of the great folly and dementing influence of seeking the complete deliverance. So he left the ugly old root stick and began to dig at its uprising sprouts. Now it came to pass that after Mr. Anti Hobby began to take counsel with those men, that there was a change in his mind, he thought more of the things of earth and less of the things that concern the soul. He had no relish for the company of his old friend, though when he chanced to meet him he talked much the same as before, but Mr. D. Faith could see that his heart was no longer in the matter. He went about his lot digging a little

at this grub, then at that, hitting a lick first at one sprout, then at another; for, said he, I like a great deal of variety and do not believe in harping on one thing all the time.

But D. Faith "had another spirit with him," his whole mind was steadfastly set for the removal of the old heart-root, the mother of all the evil in his lot, and only canker of his heavenly joy; hence he put in all his time digging at the one point, he aimed every blow at the same mark. Now it came to pass that Anti Hobby passed that way again, and seeing that the heart of D. Faith was still all united in the one thing, and being emboldened because Mr. Fight Holiness was with him—these two were full brothers—he began to deride Mr. D. Faith and call him hard names, and said he was becoming crazy. Said he, "why work at the one thing all the time? why not dig from place to place? What will people think of you? If you knew the talk that was in the mouths of the neighbors, I am sure you would leave off your foolish hobby ways. Why, you can scarcely think or talk of anything else but the obtaining of a pure lot; away with such nonsense, I am disgusted with it, I hate to see a man ride a hobby to death." Then said Mr. Fight Holiness, "I know I am accused of opposing holiness, but it is a mistake. I dearly love holiness, yea, I have been preaching it up these many years, but this fanaticism which teaches that God can take all the evil nature out of a man, and do it all at once, I don't believe in."

it is contrary to reason. I think we all have to fight our bad propensities as long as we live. I confess I do, and ever expect to oppose these wild notions." Then answered Mr. D. Faith, as follows, "You say, Mr. Fight Holiness, you do not believe that men can experience perfect salvation from sin in this life, and yet you confess that you will oppose the doctrine as long as you live; now it seems to me you are in small business, to oppose this experience, while you at the same time deny that it exists. Are you not then beating the air? Why trouble yourself to fight a thing you think no one can ever attain? And you, my dear friend Anti Hobby, you would have me leave off seeking this definite experience, the destruction of this venomous old stump. Now I perceive of a truth that it is the source of every noxious outgrowth, in my lot, and shall I spend time in cutting down the evil product, while their source remains to curse the soil with a new and increased crop? Is it not wiser to remove the cause at once? If we labor to kill out the sprouts only, we forever fail, though we may keep them from bearing fruit, but if we destroy this, their life and source, they must die and disappear also. Moreover, I have more easy victory over these outcroppings since I seek this definite work, the death of their origin, than ever before; but I pray thee, consider once thine own lot, if thy way is so good, tell me why such an increase of the noxious growth since thou hast left off walking with thy

best friend, Definite Faith. Alas! all the good of thy lot perisheth." With these words their mouths were stopped, and they went their way. Anti Hobby was much convicted of the error of his way, but having joined freely in ridiculing Definite Faith, he was ashamed to follow his noble example now.

Now, when they were gone, D. Faith rejoiced in spirit and said, "*One thing* have I desired of the Lord, that will I seek after," that my lot may be "free indeed" from everything that springeth not up to thy glory.

As for Mr. Anti Hobby, he hardened his heart yet more and more against Definite Faith, and daily joined with them that hated and persecuted him.

Now it came to pass that Bro. Eye Single heard of the trials of D. Faith, and came to see him.— This good man lived in one of the high mountain cities of Israel, beyond Jordan, and it was a very bright spot on Praise street where his house stood. But when Definite Faith saw him coming toward his house he feared to have him enter, because he had heard that he was crazy, and many other reports had gone out concerning him, and agitated the whole country round about.

Now when he came in, instead of going through the established formalities and talking about the business and news of the day, as the fashion was, he began at once to inquire how his soul prospered; but when he saw that D. Faith was some-

what shy, he waited not for an answer, but began to tell of the wonderful dealings of God with his own soul, at which the heart of D. Faith began to melt and his tears flow. Then he made his confession, and said: Sir, in my heart I feared to have thee come into my house, but now I am glad that thou art come. Yea, now I know that the Lord hath sent thee and is with thee, for I feel that there is a light in thy heart, and wisdom and grace in thy words that shall greatly help me. Then he opened his heart and told him all his trouble: of the tree that appeared shortly after he became conscious of possessing his lot, of the guilt and misery that ensued from indulging its acrid fruit, and the bitter cup of repentance.— But as he told of the happy day when the merciful hand of the unseen Deliverer destroyed the tree, with all its branches and fruit, his tears of joy and gratitude flowed freely, and he added, that through the favor of Him that upholdeth the weak, he had suffered not its cursed fruit, nor had but few occasions to drink again the penitential cup. He also told of the sunny days that passed, ere he discovered that the old root remained still alive, and that since then the joy of his new life had been mingled with the painful consciousness of another want, the extraction of the mother root of evil.

Then said Bro. Eye Single, What hast thou done to obtain this great blessing?

D. F.—I have done everything I knew, and that

was in my power, and I have wept much because I knew not what more I could do.

E. S.—Tell me, by what authority thou hast hoped for this perfect deliverance?

D. F.—The bountiful Father of us all, who has given me this lot, hath in His last Will and Testament most emphatically devised and provided this most excellent gift, which to bestow upon us He hath even sacrificed His well-beloved and only begotten Son; and being “willing yet more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath.” —Heb. 6: 17. Therefore I verily believe the promise with my whole heart.

E. S.—Well said, my dear brother Definite Faith. I perceive of a truth that thou hast not thy name in vain. But I pray thee, answer me yet this question: If one will an estate to another free of all encumbrance, and aught be found upon it, who must make it good, the one who hath made the will or deed, or the one receiving the inheritance?

D. F.—The testator, and not the receiver.

E. S.—Thou hast answered correctly, but tell me, why is this, that thou hast labored so long and hard thyself to dispossess the “old man,” who was wont to cover thy lot with his foul claim?

D. F.—O, my brother, I did not think of that before. Now I begin to see where I have missed the mark.

E. S.—Thou hast not only suffered in vain, all

this trouble and labor to free thy hereditament, but thou hast also insulted the honor and dignity of our Lord, who hath willed thee a clear lot, and sealed the Testament in His own blood, for in attempting to take His business into thine own hands, thou hast set Him at naught and distrusted His word.

D. F.—Surely, I have done foolishly, but as the Lord liveth, I knew it not, but now I repent. O, my Lord, forgive me, for I did this thing ignorantly in unbelief. And now, my brother, since thou hast shown me these things, tell me, I pray thee, what I may do to obtain the great deliverance.

E. S.—Thou canst do nothing but submit the whole matter to Him who hath graciously willed it to thee, who also will do it. For though the will is very old, its business is yet far from being fully settled up. Therefore doth the Executor still hold His office and is ready to attend to every claim that is presented under the will.

D. F.—That is good news. Canst thou tell me the name of this great Officer, and where we can find Him?

E. S.—His name is *Hagion Parakletos*. He delighteth greatly in His office, and the power of the Almighty is with Him to execute all that is in the will. Yea, even the “exceedingly great and precious promises.” Moreover, be assured that “He is not very far from thee.”

D. F.—Blessed be thou that bringest me these

good tidings. But think you He will do this thing for me now? And how shall we engage Him?

Then brother Eye Single opened the will and read therein these words, "Behold, now is the accepted time. Behold, now is the day of salvation." Then these, "I will yet be inquired of by thee, to do this thing for thee." "Ask, and ye shall receive."

So they drew up a petition to the great Father that He should immediately send the Hagion Parakletos (Holy Comforter), to execute His gracious will in delivering poor Definite Faith from this grievous old heart root. Now that this petition might be received by the Father of mercies, they also added the name of His beloved Son Emanuel, and made mention therein of His blood that was shed for this very purpose.

Then began Definite Faith to look up with expectation, but instead of relief came greater distress and anguish than ever before. His soul fainted within him as he saw the dreadful tenacity of the ugly "old man" that had so long contested every inch of his lot. He trembled with horror and cried out in his agony, saying, "O wretched man that I am, who shall deliver me from this body of death. O, when will Parakletos come to my help. O, I shall die, I shall die, for the hand of the Lord is sore upon me, even the day of the

vengeance of my God." Thus the heavens and the earth shook at the presence of the Almighty. —Isa. 63: 1-4. Joel 3: 16-21; 1: 14. 15. Malachi 3: 1-3.

"Then said Eye Single: Fear not, only believe, for Paraklete hath already come, and this that thou art suffering is His work of deliverance, for every sacrifice must be salted by fire, and it is a "faithful saying, if we be dead with Him, we shall also live with Him."

Then Definite Faith fully ceased from his own works and, with Eye Single, steadfastly looked to the Deliverer until He bowed the heavens and came down. Then Queen Yuiescence stretched forth her lovely sceptre and hushed the universe into silence, and there was a great calm after the storm. And when Definite Faith arose, behold, it was the sabbath day, even the everlasting sabbath of the Lord. Then was the old pestiferous root with all its outcroppings clean gone. Then the peace of God, the wide, deep, and never ruffled river began its everlasting flow in the soul of brother Definite Faith. His body seemed almost transparent with purity and irradiated with light, while his home seemed to be elevated millions of miles nearer the sun.

As we might suppose, the news of this wonderful change soon spread abroad and caused a great commotion in the country, insomuch that it was all the talk. And now, that the mighty Para-

kletos had made his permanent abode in the heart of Definite Faith, he was filled with boldness and published from house to house the wonderful works of God, so that the country was shaken for ten miles round about. Many were glad to be taught by him the more excellent way, and commenced to walk therein; and many more who would not sell out their stuff, were nevertheless provoked to amend their lot when they saw the purity and fruitfulness of his. But there were also many that jeered and mocked him as he went about his masters work, and they of his own synagogue were much stirred up against him by Mr. Fight Holiness, who affirmed that he was gone crazy, so they cast him out; but he was the more exceedingly happy, even as his Lord hath said.— Luke 6: 22.

Now it came to pass, as he continued to fear and obey God only, and declare all the counsel of His word, that poor old Bro. Fear-the-truth and Bro. Love-my-church, who were both very conspicuous in their church, began to fear and tremble greatly, lest Bro's Eye Single and Definite Faith teach the people too much of the one way of the Lord, and thus overthrow the walls of partition.

Now as Definite Faith still loved his old friend, Anti Hobby, he thought well to go unto him once more, if possible, to prevail upon him also to inherit the blessing. But when he came to the place, behold, he had some time before moved

from that street, over on "thorn and brier," which "is nigh unto cursing" street.—Heb. 6 : 8. So he went to hunt him up, but who, when he saw him coming, became ashamed because of the many brambles on his lot. Then he began with great haste to dig them up, and the nearer D. Faith came, the harder he worked ; yea, he flung his mattock with such great violence that the ground fell all over him, so that he was covered and besmeared with the earth.—John 3 : 31.

Poor man, when he saw the composure of Bro. D. Faith and the clean, white robe he wore, he was troubled, and wished he would turn off another way, but when he still came straight toward him, he began to study by what words he could the sooner bluff him off and so get rid of him. Acting upon this thought he called out to him :

A. H.—Well, old neighbor hobby, I hear that you have found a religion that is all rest, now I have no faith in any such a lazy religion. I think we must work and strive against our sin as long as we live.

D. F.—Well, my dear brother, I too think we ought to be very active, for in this short life there is so much to be done ; so many souls to be saved. But had we not better let the great Redeemer save us from all our sin, and keep us by His own power, so that we might be able to work the better for Him ?

A. H.—I don't believe that we can be free from

the roots of sin, we must always strive against its evil shoots.

Then brother Definite Faith began to tell of the perfect deliverance he had recently experienced, whereupon Anti Hobby became no little excited and cried out, saying: "All this I have experienced long ago." To which Bro. Definite Faith calmly replied, as follows: "Why, my brother, I am glad to hear this testimony of thee. But please now tell me, when was the old *sarka* root taken out of thy lot?

A. H.—Why, when the tree and its fruit was destroyed, of course the root was also destroyed, for God doeth not His work by degrees.

D. F.—I fear, my brother, that thy testimony doth not agree. First, thou sayest we must contend with the corrupt inherited root and its sprouts while we live; then thou turnest right around and declarest that when the tree and its deadly fruit was destroyed, the original root was also taken clean out of thy lot—what sayest thou? And hast thou also forgotten the many times we have talked of this dreaded encumbrance, that remained after our first happy deliverance; surely, thou rememberest well the numerous times thou didst, even with weeping, confess this evil bent in the soil of thy lot after its great outgrowth was removed. Can it be possible that all thy pains and trouble, because of this evil spring, came from imagination? How can it be, my

brother, that this tenacious monstrous foe was destroyed these many years ago, and yet thou hast only now found it out? And how sayest thou that the corrupt stump is gone when we see its pernicious sprouts all around? Yea, alas! its very fruit is manifest again on thy lot! Repent, therefore, and do thy first works.

And here he left him to ponder these things, and went on his way, being greatly blessed with the Comforter and filled with joyful assurance. So he broke out in this happy song :

O, I can no longer doubt it ;
Hallelujah ! I am free.
Jesus saves me, soul and body,
Parakletos dwells in me.

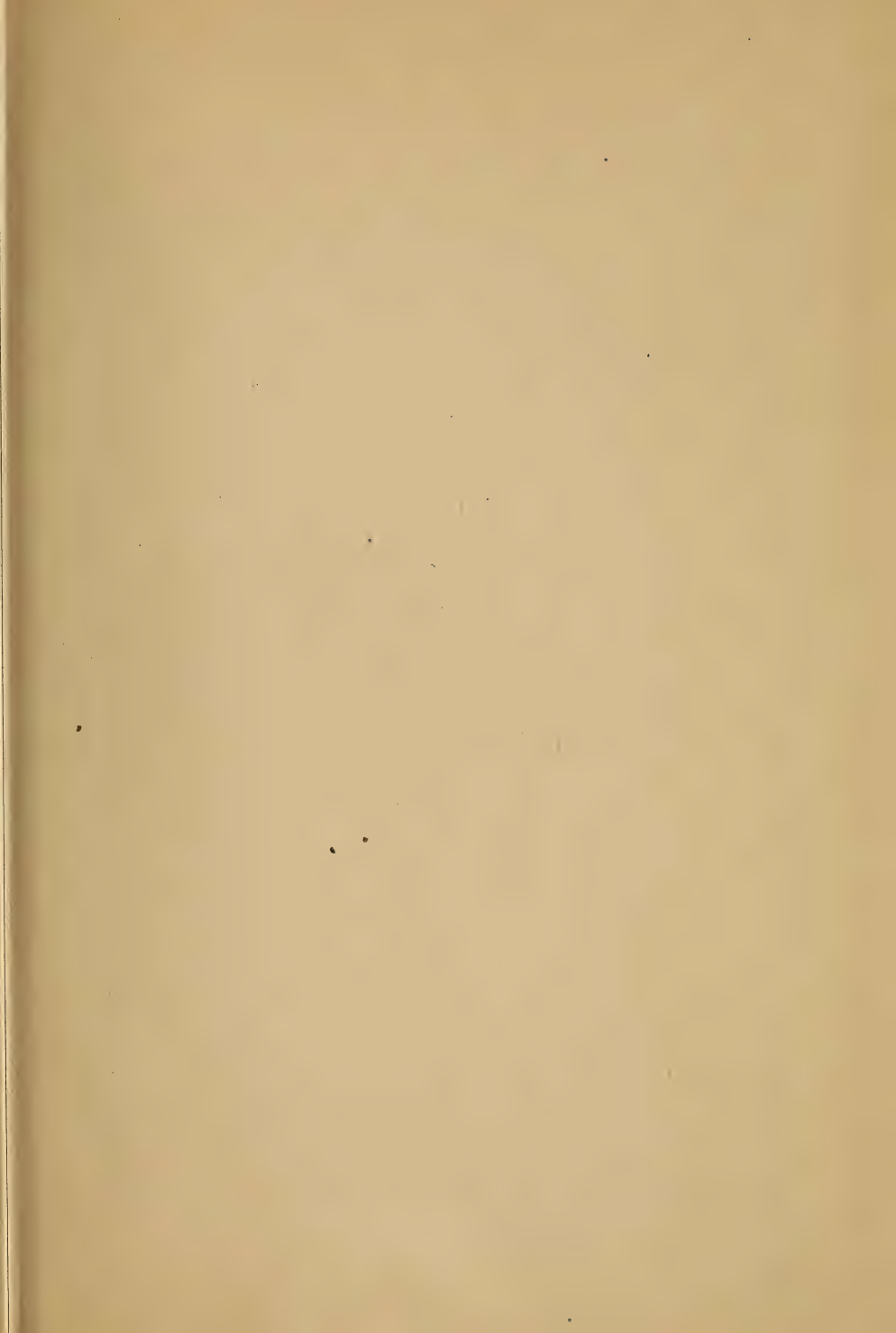
But with these heavenly transports in his soul, he could not forget poor brother Anti Hobby, how well he had began the way of life, but now his hope is well-nigh perished, especially since he hath moved over on the street where Messrs. Formality, Legality, and Incredulity live. Moreover, he hath become somewhat inter-related with these families, and they are all quite nearly related to Mr. I. N. Fidel, who lives a little farther down the street.

It might have been expected by some that the author should have herein written out his experience, but since we have been furnished with that of Definite Faith, we deem it unnecessary.

Grace and peace be multiplied to the reader, through the knowledge of God, and "His riches in glory by Christ Jesus." Fare well.

Blessed assurance, Jesus is mine ;
O, what a foretaste of glory Divine.
Heir of salvation purchased of God,
Born of His spirit, washed in His blood.
This is my story, this is my song,
Praising my Saviour all the day long.







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